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CHINA'S MILLIONS.

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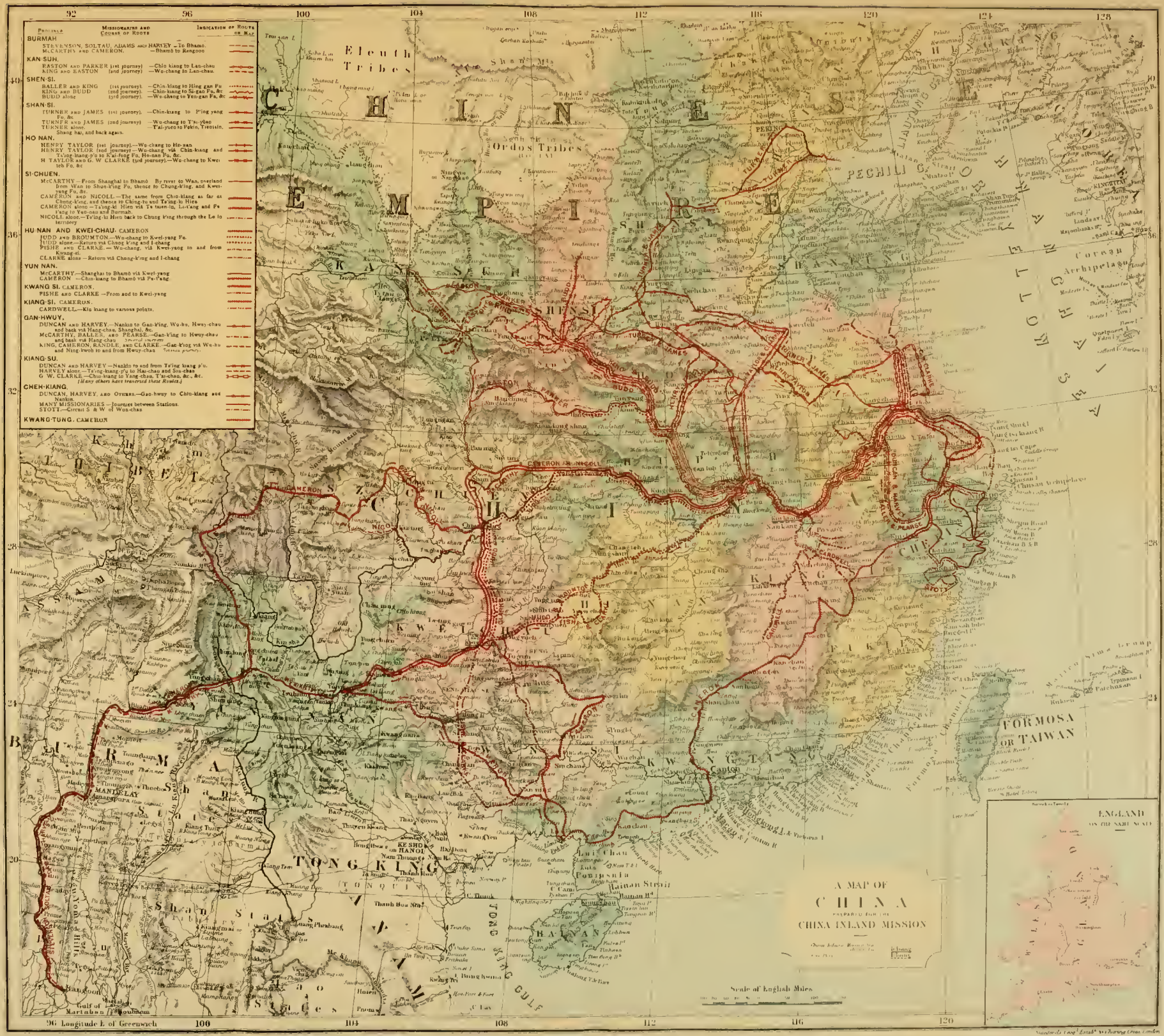

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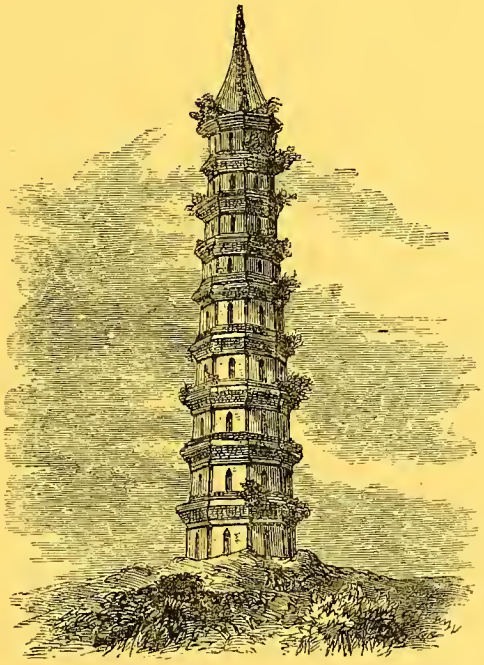
CHINA'S MILLIONS.

EDITED BY

J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



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Preface.

THE issue of the fourth volume of CHINA'S MILLIONS affords opportunity for remark concerning the purpose for which it is published. "Of making many books there is no end;" and yet all will admit that the books are all too few which plead the cause of the perishing millions of China. This, however, is our design in the publication of CHINA'S MILLIONS. In its pages we have sought to call attention to the spiritual need and claims of China, and to deepen and extend the desire to rescue the perishing, to care for the dying, to tell them of Jesus, the mighty to save.

How far we have failed to do, in this respect, all we have desired, few but ourselves can know; but our endeavour has not been in vain. Letters are continually being received, telling of interest in mission work in China awakened or deepened through reading CHINA'S MILLIONS; one writes, "I had never felt any interest in the poor Chinese until one of the first numbers was sent me by a friend. Now, if it were possible, I would willingly become a missionary." Another, who read the paper in New Zealand, was led to desire to go to China as a missionary; and relinquishing a comfortable position, he has come over to England to offer for the work. Thus, and in many other ways, have we had encouragement and abundant confirmation of the view expressed in the following words, which we quote from our first number :—

"Why is not a deeper interest felt in China by the people of England? and more especially, why does not the Church evince more concern and feel more responsibility about China's perishing millions? We think that one reason is, that China and its people are not *present* to them. They have never *seen* its glorious hills, its noble rivers, its fertile plains; nor its crowded cities, its populous towns, its countless villages, and therefore they do not *realise* their existence. To enable them to do this will be our aim; and by illustrations and descriptions of places, individuals, and circumstances, we shall hope to bring more vividly before our readers China's Millions and their spiritual need."*

We firmly believe that as more is known *about* China, more will be done *for* China. Missionary intelligence is essential to missionary effort. Deeper sympathy, more active and self-denying endeavours will be the result of a fuller knowledge of the actual state of things in the mission field, and of what is being done by the missionary labourers. The more definite the information the better, hence our estimate of the value of illustrations and maps. By their use we have been enabled to do more than we could have done by mere description. For instance, a glance at the missionary journeys indicated on the large map published by the Mission, shows in a more striking manner than any description could do, that the country is practically open for evangelistic work; while it enables the friends of the Mission better to understand the extent and importance of the journeys taken by their missionary brethren.

The remarkable journey of Mr. Cameron, recorded at some length in the following pages, deserves special attention. It will be seen that he has gone through large tracts of country hitherto but little known; and we venture to say, that whether viewed from a missionary or geographical standpoint, his narrative, as given in this volume, contains not less of interest and value than many a costly book of travel.

We believe that these pioneer journeys will have no mean place in the development of mission work in China.

Referring to them in the report read at our annual meeting, we said—

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* All the numbers of CHINA'S MILLIONS, from the commencement, containing much information of permanent value, and about one hundred and fifty illustrations of China and its people, may be had in four volumes, for 4s.; or with coloured maps, etc., handsomely bound, cloth gilt, at 3s. 6d. each, or 12s. the set of four volumes, carriage free.

"Our brethren who have been permitted to take them have given practical demonstration to the Church of God that China is open for evangelistic work, that the people of China are accessible, that if they be treated with courtesy and kindness, that if on the part of the missionary there be no assumption of national superiority, no undue insistence upon treaty rights, but rather the according to the Chinese, willingly and not by constraint, the respect due to people in their own country, friendly intercourse is possible, and in many cases even welcomed.

"If nothing beyond this had been accomplished by these journeys there would be ample cause for thankfulness; but all along the routes the people have been freely spoken to, the object of the missionary has been plainly stated, and portions of Scripture and statements of Christian truth, in tract or book form, have been widely distributed."

Mr. A. Wylie—than whom, from his long experience in China as agent of the British and Foreign Bible Society, few if any, either in China or England, can speak with greater authority—said, in reference to the China Inland Mission—

"I am glad to think that ere long its agents will have traversed the most distant provinces of China, and the news of a Saviour will have reached to every part of the country. I do not remember the exact words, but it has been well said in the report that we cannot fully judge of the significance of the journeys that are being undertaken at the present time. That I verily believe; there is far more in the effect of these journeys than can be by any means gauged. I may refer to a secondary benefit arising from these journeys. It renders the natives familiar with European appearances, which is no small matter—it is breaking the ice. Again, they are able to make known to the natives the objects of the missionaries coming to China. This is by no means understood by the natives, comparatively few of whom can appreciate the motives for which missionaries come. I have been much interested in reading the journeys of many of the agents of this society, and especially that of my friend Mr. McCarthy; and we know that there are many other remarkable journeys already accomplished, and others are being accomplished which will tell for much good in the future."

In several provinces, where for a time itinerant work was the only work possible, stations have now been opened. The converts who may be gathered in these stations will, we trust, become the evangelists of their respective provinces. The hope for China must be in the raising up of native labourers; and the sooner, in the widely distant parts of the country, some who are familiar with local dialects and habits, are brought to a knowledge of the truth, and prepared for the work of preaching to their own countrymen, the sooner will the time come when in every city and town of China the Gospel will be made known. Meantime let not our pioneer brethren be discouraged in their difficult and toilsome work if no immediate fruit from their labour is apparent. We would say to them as they go forth on their lonely and distant journeys:—

"Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there,
O'er hill and dale, by plots 'tis found;
Go forth, then, everywhere.

Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky."

Tidings from KAN-SUH tell that Mr. Easton, after long itineration, has at length been able to rent a house. We have thus a station opened in that province. This brings up the total number of stations and out-stations to seventy. The names of these stations, and dates when opened, are given in table form in the volume. From this table it will be seen that in each year, for the last fourteen, new stations have been opened. These facts are easily recorded, but not so the toil and labour they represent.

Concerning the progress of the work at many of these stations much interesting information is given. We trust that they will all become centres of much blessing in their several districts.

In *the history of the Bhamô branch of the Mission*, the chief points of interest in the work there are recapitulated, and the graphic story of the shipwreck of Dr. and Mrs. Harvey is retold.

What the Christians of England are doing *for* China is attempted to be shown in the article, "*When will the Wail of the Dying Millions be Heard?*" and what is being done *in* China may be seen in the paper immediately following, on "*China Missions.*"

The Opium Question has also been again brought prominently forward. We have continued the reprint of Mr. Mander's letters; and those on "*India a Loser by the Trade*," and on "*The Consequences of Persistence*," deserve thoughtful attention. That the difficulties in the way of dealing with this question are enormous we know, but surely it must be both possible and safe to do right. To suppose that we really profit, even financially, by wrong-doing is a sad mistake. We cannot do wrong and escape the consequences. "Whoso breaketh a hedge, a serpent shall bite him."

The report of R. J. Forrest, Esq., H.B.M. Consul at Tien-tsin, on the distribution of the famine relief funds, will be read with mournful interest by those whose sympathies have been called forth on behalf of the sufferers.

These prefatory words may serve to indicate some of the leading subjects dealt with in the following pages. One subject, however, has not been named, and it claims a closing word. The year has not been without its discouragements and special trials. We have had to speak of sickness and of death, some of our missionaries suffered severely from the unusually extreme heat during the past summer in China, and were brought very low. Mr. Hudson Taylor, who was seriously ill on his way out, arrived in China in a very feeble state. After making some progress towards recovery, he was again dangerously ill, and brought nearer than ever to the brink of the grave. The most recent tidings recorded in our pages tell of his greatly improved health, and of the full or partial recovery of others. For this not a few will thank and praise God. The health and lives of missionary labourers should be always remembered in prayer.

We have had to record the removal of two—one of these Mrs. Harvey, the excellent wife of Dr. Harvey, the failure of whose health compelled him to return to England in 1877; the other, Mr. William McCarthy, who shortly after his arrival in China, and just as he was preparing for the work to which he had devoted himself, was suddenly called away. Concerning the early, and as it may appear to us, the premature removal of those qualified to render special service in some department of Christian labour, the words of the Rev. S. Hebditch, in his impressive address at the memorial service in reference to the death of Dr. Mullens, may be appropriately quoted here. Though spoken in reference to one whose name will long be held in honour by all who value devoted service in the cause of missions, they also apply to the worker just entering the field. Mr. Hebditch said—

"Followers of Him who was slain, and whose kingdom rests on the cross, must not wonder if death meets them in their path. The spirit of sacrifice breathed by Christ remains as the spirit of His Church. Liability to hardship, wrong, disease, calamity, death, is a wholesome and necessary element in the atmosphere of Christian service. 'Take up thy *cross* and follow Me,' is the Master's call and standing order. So are the words, 'Ye shall drink of My cup, and be baptised with My baptism.' The cross is the symbol, not only of our faith, but also of the conditions under which we serve. The thought that that service *may* require our life is wholesome for us all, and is quite in keeping with the Master's example, with our love to Him, and with the energy and urgency of all the interests of the kingdom of God. . . . Involved in this is the liability to sudden recall, which hangs over every servant of the Lord here on earth. 'Watch, for ye know not at what hour the Lord cometh.' It is difficult, almost impossible, but yet very good for us to work everywhere with the feeling that the next moment may bring us face to face with our Divine Master and Judge. . . Workers cease, but the work goes on. . . . Christ died to save the world, and missionaries die in proclaiming His Gospel. But it is the old law still at work: the corn of wheat dies, and much fruit is borne. Not one missionary will falter for these discouragements. We may expect more, not fewer, offers of service that these pioneers have fallen. Their farewell word to us is, 'Death worketh in us, but life in you'—bear the banner on. 'He must reign till He hath put all enemies under His feet.'"

Mr. Hebditch closed his address in Dr. Mullens' own words—

"'The mightiest power in heaven and in earth is self-sacrificing love. Its most attractive emblem is the cross, and by that cross all that is noble and precious in the world shall be completely subdued. Because they have proved that love, Christian men will continue to preach it with all their hearts. . . . In the face of all gainsayers they will preach it to the poor and the outcast, because they are men, and because for them too Christ died; grateful and glad if, when the day of the Lord come, He shall approve their service.'"

This is true. Our brother McCarthy sleeps in Jesus, but ten new labourers who either before, or with him, entered the field this year, and among them his own widow, remain to labour on, and two young brethren are now on their way. These have gone rejoicing that they are privileged to go on such a service. These and all who have gone forth we commend to the prayers of all who sympathise with their work. The work is vast, and the time for labour short; soon those who have laboured and those who by prayer and gift have sustained them in their toil, will meet and rejoice together.

"One little hour! and then the glorious crowning,
The golden harp-strings, and the victor's palm;
One little hour! and then the hallelujah,
Eternity's long, deep, thanksgiving psalm!"

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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MAP OF CHINA.

THE CHINA INLAND MISSION HAS STATIONS IN TEN PROVINCES,

AS UNDER :—

CHEH-KIANG;—HANG-CHAU, Shao-hing, Ning-po T'ai-chau, Wun-chau, Ch'u-chau, Kin-hwa, Kiu-chau, and at thirty-two other places.

KIANG-SI :—Ta-ku-t'ang, Kwei-k'i, Ho-k'eo.

KIANG-SU:—NAN-KIN, Chin-kiang, Yang-chau, North T'ai-chau, Ts'ing-kiang-p'u, Shanghai.

GAN-HWUY:—GAN-K'ING, Ch'i-chau, T'ai-p'ing Fu, Ning-kwoh, Hwuy-chau, Wu-hu, Ta-tung.

HU-PEH:—WU-CH'ANG, I-ch'ang.

KWEI-CHAU:—KWEI-YANG.

SI-CH'UEN:—Chung-k'ing.

SHAN-SI:—T'AI-YUEN, P'ing-yang, Ts'eh-chau.

KAN-SUH:—Ts'in-chau.

SHAN-TUNG:—Che-fu.

Most of the Stations are indicated on the large coloured map published by the Mission, which may be had from the Offices of the Mission, 6, Pyrland Road, N., price Sixpence.

Stations of the CHINA INLAND MISSION.*

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
I.—Cheh-kiang Province, N.				
Hang-chau Prefecture.				
1. *HANG-CHAU.*	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000.	Nov. 1866	Wông Læ-djün, P. Mr. Nying, P. Dzing Dao-ling, St.	Mr. and Mrs. Wills. Mr. J. Markwick.
2. Kông-deo	River Port, 2 miles S. of Hang-chau.	1868	Mr. Ts'a, Pr.	
3. Yu-hang	County City, 30 miles W. from Hang-chau.	Mar. 1874	Ho Shü-eng, E.	
Hu-chau Prefecture.				
4. Gan-kih	County City, 50 miles N.W. from Hang-chau.	1871	Kao Ziao-gyi, E.	
Shao-hing Prefecture.				
5. Siao-shan	County City, 10 miles S.E. of Hang-chau.	Jan. 1867	Tsiang Liang-yüong, P.	(In England— Mr. & Mrs. C. T. Fishe.)
II.—Cheh-kiang Province, E.				
(1st E. Mission District.)				
Shao-hing Prefecture continued.				
6 SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po.	Sept. 1866	Tsang Siao-vong, P. Vong Veng-siu, C. Mrs. Yang, B. Sæn-kwu-tsia, B.	Mr. and Mrs. Meadows. Miss Turner (absent). Miss Murray, Girls' School. Miss Faussett.
7. Bing-shü	Market Town, near Shao-hing.	1875	Mr. Vong, E.	
8. Tsông-kô-hu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing.	1873	Mr. Zi, E.	
9. Sien-ngæn	Village on Dzao-ngo River, 60 miles S.E. from Shao-hing.	Dec. 1873	Mr. Nyien, E.	
10. Shing-hien	County City, 72 miles S.E. from Shao-hing.	July 1869	Mr. Sing, E. Chü Siao-t'u, Ch.	
11. Sæn-deo-teng	Hamlet, 2 miles N. from Shing-hien.	1877	*Visited weekly by Mr. Sing.*	
12. Vih-kô-chüen	Hamlet, 8 miles from Shing-hien.	1877	*Visited weekly by Mr. Sing.*	
13. Mô-kô	Village, 8 or 10 miles from Shing-hien.	1875	Li Kwe-yüong, E.	
14. Dön-deo	Village, 6 or 7 miles from Shing-hien.	1876	*Visited by Li Kwe-yüong.*	
15. Sin-ch'ang	County City, 85 miles S.E. from Shao-hing.	June 1870	Væn Kwông-pao, E. Mrs. Li, B.	
Ning-po Prefecture.				
16. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau.	June 1857	Mr. Chü, P. Mrs. Tsiu, senr., B.	*Superintended by Mr. Meadows.*
17. K'ong-p'u	Village, 3 miles E. from Ning-po.	1865	Wông Kw'e-kwun, E.	
18. Lih-dzô	Town, 6 miles S. from Ning-po.	1870	Wông Yi-jing.	
III.—Cheh-kiang Province, E.				
(2nd E. Mission District.)				
Ning-po Prefecture continued.				
19. Fung-hwa	County City, 40 miles S. from Ning-po.	May 1866	Mr. Væ n, Mrs. Væn, B. Mr. Dông, E. Dzing Væn-koh, St.	Mr. and Mrs. Crombie (absent). Mr. and Mrs. Williamson. Miss Pring.
20. Ky'i-k'eo	Town, about 15 miles from Fung-hwa	1873	Loh Ts'ih-ih, E.	
21. Ho-zï	Village, 20 miles from Fung-hwa.	1862	Wông Kyüo-yiao, E.	
T'ai-chau Prefecture.				
22. Siao-wông-miao	Town, 50 miles S. from Ning-po.	1875	Zi Cbing-djün, E.	
23. Si-tien	Market Town, 55 miles S. from Ning-po.	Feb. 1874	Liu Si-yüing, Pr.	
24. Ning-hai	County City, 70 miles S. from Ning-po.	Jan. 1868	U Djün-yiao, P. Shih Siao-tsung, Pr. Mrs. Shih, B.	
25. T'ien-t'ai	County City, 110 miles S. from Ning-po.	1873	Shih Da-tseng, E. Tsiang Hyü-z, B.	
IV.—Cheh-kiang Province, E.				
(3rd E. Mission District.)				
T'ai-chau Prefecture continued.				
26. T'AI-CHAU	refectural City, 140 miles S.W. from Ning-po.	July 1867	Mr. Liu, P. Mrs. Liu, B. Loh Sin-sang, E. Tso Long, Ch.	Mr. W. D. Rudland. Mr. A. Whiller.
27. Ky'i-ô	Temple near a Town, 25 miles E. from T'ai-chau.	1873	Tsiang Fah-kying, E. Teh-foh, Ch.	
28. Sien-ku	County City, 30 miles W. from T'ai-chau.	Jan. 1874	Tsiang Bê-nyü, C.	
29. Hwang-yen	County City, 20 miles S.E. from T'ai-chau.	April 1869	Tsiang Yüong-kao, E. Dzing Sing-dzæ, Pr.	
30. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau.	1873	Loh Kying-sih, E. Ling Tsiao-sông, C.	
31. Yang-fu-miao	Town, near Dien-tsi.	1876	Ling Lao-sï, Pr.	
32. T'AI-P'ING-HIEN	County City, 50 miles S.E. from T'ai-chau.	Jan. 1874	Kôh Yih-djüo, E.	
V.—Cheh-kiang Province, S.				
Wun-chau Prefecture.				
33. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po.	Dec. 1867	Seng Shü-nyüo, S. Tsiu Dien-ky'ing, E.	Mr. and Mrs. Stott. Mr. J. A. Jackson. Mr. A. W. Sambrook.
34. Dong-ling	Cluster of villages, which have converts and persons interested.	1875	Ng Sih-wan, Pr.	
35. P'ing-yang	County City, S. of Wun-chau.	1874	Liang Z-nyün, E. Dzing Ih-sing, Pr. Liang Sï-vu, Ch.	
36. Loh-ts'ing	County City, N. of Wun-chau.	1878	Yang Sin-sang, E. Kying Tsing-sæn, C.	
Ch'u-chau Prefecture.				
37. CH'U-CHAU	Prefectural City, 4 days' journey W. from Wun-chau.	1877	Tsiang Liang-gwe, P. Liu Lao-s, Ch.	

* Capitals of Provinces are printed in Italic Capitals, of Prefectures in Roman Capitals, of Counties in Small Capitals; most other Stations are Market Towns.

TABLE OF STATIONS—*continued.*

Stations.	Description.	Opened.	Native Assistants.	Missionaries.
VI.—Cheh-kiang Province, W.				
Kin-hwa Prefecture.				
38. KIN-HWA	Prefectural City, 130 miles S. from Hang-chau.	1875	Mr. Li, E.	Mr. and Mrs. Douthwaite. Mr. M. Hy. Taylor.
39. LAN-K'I	County City, 130 miles S. from Hang-chau.	1871	Work temporarily suspended	
Kiu-chau Prefecture.				
40. KIU-CHAU	refe c tural City, 170 miles S.W. from Hang-chau.	April 1872	Wông Teng-yüing, E. Tsiang Foh-yüen, St.	
41. CHANG-SHAN	County City, 2 days' journey W. of Kin-chau.	1878	Pun Dao-seng, St.	(Travelling in N. China—Mr. Cameron, Mr. T. W. Pigott.)
Kiang-si, *Kwang-sin Prefecture.*				
42. Yuh-shan	Border County of KIANG-SI. The converts are not in the city.	1877	Yü Nyüoh-san, Pr.	
VII.—Kiang-si Province.	The itinerant work has extended to upwards of 100 cities and towns in the province.			
Kwang-sin Prefecture continued.				
43. Ho-k'eo	Border Town, near CHH-KIANG.	1878	Mr. P'en, E. Wang Kin-yüen, Ch.	Mr. and Mrs. Cardwell.
44. KWEI-K'I	County City, on the Kwang-sin River.	1878	Ts'ai Sien-seng, E. Mr. Wa, C.	
45. Ta-ku-t'ang	Large Town, on the Po-yang Lake.	July 1873	Lo Gan-fuh, E.	
46. HU-K'EO	County City, at the mouth of the Po-yang Lake.	1877	Work temporarily suspended	
VIII. Kiang-su Province.				
47. *NAN-KIN*	Capital of Province, former capital of the Empire. Population about 500,000.	Sept. 1876	Wu Chang-k'ing, C.	Miss Knight. Miss E. Bell.
48. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000.	Jan. 1869	Mr. Han, E. Fung Weng-ing, Pr.	Miss Desgraz. Miss Müller.
49. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 360,000.	June 1868	Tsiang Soh-liang, P. Hü Lao-san, Ch. Mr. Ch'eng, S.	Mr. and Mrs. Moore. Mr. E. Tomalin. Miss Hughes. Miss Smalley.
50. NORTH T'AI-CHAU	County City, 30 or 40 miles E. from Yang-chau.	Feb. 1873	Mr. Chang, E.	
51. TS'ING-KIANG-P'U	County City, 100 miles N. from Yang-chau. Population, 30,000.	Dec. 1869	Yiao King-fu, Pr. Ch'eng Sï-fu, C.	
52. SHANGHAI	Station for business purposes, and for work among foreign sailors.	1873		Mr. and Mrs. Dalziel.
IX.—Gan-hwuy Province.				
53. *GAN-K'ING*	Capital of the Province, about 400 miles up the Yang-tse-kiang.	Jan. 1869	Chu Sien-seng, P. Yang Ts'üen-ling, E. Mr. Yü, E. Ch'eng Sï-fu, C. Mr. Lo, C.	Mr. and Mrs. Pearse. Mr. Horace Randle. Mr. F. Trench. Mr. A. Dorward. Mr. Wm. J. Hunnex.
54. CH'I-CHAU	Pretectural City, S E. from Gan-k'ing,	Oct. 1874	Mr. Hsü, E.	Miss F. Boyd. Miss E. Boyd.
55. Ta-t'ung	Large business Town, on the Yang-tse-kiaog.	June 1873	Mr. Luh, E.	
56. T'AI-P'ING FU	Pretectural City, N.W. from Nankin.	Sept. 1874	T'ai Sï-fu, C.	
57. WU-HU	County City and large emporium, on the Yang-tse-kiang.	Mar. 1873	Ch'eng Yung-i, P.	
58. NING-KWOH	Prefectural City, S. of T'ai-p'ing Fu.	Dec. 1874	Hu Teh-yüen, C. Wu Cheng-mei, C.	
59. HWUY-CHAU	Prefectural City, in S.E. of GAN-HWUY.	1875	Wu Ch'eng-tsan, E.	
X.—Hu-peh Province.				
60. *WU-CHANG*	Capital of Province, 650 miles up the Yang-tse-kiang.	June 1874	Yao Shang-teh, E.	Mr. and Mrs. Baller. Mr. and Mrs. Adams (temp.)
61. I-CH'ANG	Prefectural City, 300 miles above Wu-ch'ang.	1876		Mr. A. Copp.
62. FAN-CHENG... . .		1878		
XI.—Kwei-chau Province.				
63. *KWEI-YANG*	Capital of Province.	Feb. 1877		Mr. J. F. Broumton. Mr. and Mrs. G. W. Clarke. Mr. Geo. Parker.
XII.—Si-ch'uen Province.				
64. CHUNG-K'ING	The commercial capital of SÏ-CH'UEN.	April 1877	Tsang Sien-seng.	Mr. & Mrs. McCarthy (absent) Mr. and Mrs. Nicoll. Mr. J. H. Riley. Mr. Samuel S. Clarke. Miss Wilson. Miss Kidd. Mrs. Wm. McCarthy.
XIII.—Shan-si Province.				
65. *T'AI-YUEN FU*	Capital of Province.	1877		Mr. and Mrs. James. Mr. S. B. Drake. Miss Horne. Miss Crickmay.
66. P'ING-YANG FU	Prefectural City, S.W. of T'ai-yuen Fu.	1879		Mr. J. J. Turner.
67. TS'EH-CHAU FU	Prefectural City, S.E. of T'ai-yuen Fu.	1879		Mr. W. L. Elliston. Mr. A. J. Parrott.
XIV.—Kan-suh Province.				
68 TS'IN-CHAU FU	Prefectural City.	1878		Mr. G. F. Easton. Mr. and Mrs. King.
XV.—Shan-tung Province.				
69. Che-fu..				Mr. and Mrs. Taylor. Mr. and Mrs. Judd. Mr. J. J. Coulthard. Mr. H. W. Hunt.
XVI.—Burmah.				
70. Bhamô	Basis for working YÜN-NAN.	1875		Mr. J. W. Stevenson. Mr. H. Soltau.

ABBREVIATIONS—P, Pastor; E, Evangelist; Pr., Preacher; C, Colporteur; S, School-master; B, Bible-woman; Ch., Chapel-keeper; St., Student.

TABLE OF STATIONS OF CHINA INLAND MISSION, WITH DATES WHEN OPENED.

1854. Shanghai.									
1857. Ning-po.		1862. Ho-zï.		1865. K'ong-p'u.					
1866. Fung-hwa.	1866. Shao-hing.	1866. Hang-chau.							
1867. Siao-shan.	1867. T'ai-chau.	1867. Wun-chau.	1867. Nan-kin.						
1868. Kông-deo.	1868. Ning-hai.	1868. *Su-chau.**	1868. Yang-chau.						
1869. Shing-hien.	1869. Hwang-yen.	1869. Chin-kiang.	1869. Ts'ing-kiang-p'u	1869. Gan-k'ing.	1869. Kiu-kiang.				
1870. Sin-ch'ang.	1870. Lan-k'i.	1870. Lih-dzô.	1870. *Dzao-tseng.**	1870. *'Ong-zih.**					
1871. Gan-kih.	1871. Di-p'u.								
1872. Kiu-chau.	1872. *Kwang-teh-chau.**								
1873. Ky'i-k'eo.	1873. T'ien-t'ai.	1873. Ky'i-'ô.	1873. Dien-tsi.	1873. Sien-ngan.	1873. Tsông-ko-bu.	1873. NorthT'ai-chau	1873. Wu-hu.	1873. Ta-t'ung.	1873. Ta-ku-t'ang.
1874. Yü-hang.	1874. Si-tien.	1874. Sien-kü.	1874. T'ai-p'ing Hien.	1874. P'ing-yang.	1874. T'ai-p'ing Fu.	1874. Ning-kwoh.	1874. Ch'ï-chau.	1874. Wu-ch'ang.	
1875. Kin-hwa.	1875. Mô-kô.	1875. Bing-shü.	1875. Siao-wông-miao.	1875. Ch'u-chau.	1875. Dong-ling.	1875. Hwuy-chau.	1875. Bhamô.	1875. (Ho-nan.)	1875. (Hu-nan.)
1876. Dön-deo.	1876. Yang-fu-miao.	1876. I-chang.		1876. (Kan-suh.)	1876. (Shen-si.)	1876. (Shan-si.)			1877. (Yün-nan.)
1877. Vih-kô-chuen.	1877. Yüh-shan.	1877. Hu-k'eo.	1877. Kwei-yang.	1877. Ch'ung-k'ing.	1877. T'ai-yüen.		1877. (Kwei-chau.)	1877. (Kwang-si.)	1877. (Sï-ch'uen.)
1878. Loh-tsing.	1878. Ho-k'eo.	1878. Ch'ang-shan.	1878. Kwei-k'i.	1878. Fan-cheng.	1878. Ts'in-chau.				
1879. Ts'eh-chau.	1879. P'ing-yang.								

* Since discontinued.

China's Millions.

Introductory.

IN our number for June, 1878, we gave a map of China in black, on which were indicated by white lines the routes taken by our pioneer missionaries in their itinerations. A short article which accompanied it, to which we would refer our readers, showed how their itinerations demonstrated that the prayers of God's people for the opening of the whole country to the Gospel were already in large measure answered.

The map now given differs in some particulars from the one above referred to. While the itinerations are retained, and are shown in the West in white lines, and in the East in black lines, the nine Eastern provinces are shaded; and thus the parts of China in which missionary work has

been more or less carried on for some years, are clearly distinguished to the eye from those in which it is just being commenced, or is as yet uncommenced save by the occasional visit of the Evangelist or Colporteur.

In sending forth our first number for the year 1879, we do so with great thankfulness for the mercies vouchsafed to us during the past twelve months, and with a confident and joyful expectation that the coming year will give us many opportunities of seeing and of testifying of His faithfulness, whose mercies fail not. We ask the prayers of our readers that God may greatly help us in the preparation and in the circulation of CHINA'S MILLIONS. The preparation of the paper involves no small addition to our toil, which, thank God, is by no means light; and its production with really truthful and good illustrations of China and its people, involves no small expense. Neither the toil nor the expense would be materially increased were the number of our readers considerably enlarged. Besides those working in or for our own Mission, we not unfrequently hear from or meet with those who tell us that they were led to labour and pray for China, or to do so with greater fervour and intelligence, by the perusal of our publications. May we not hope that with God's blessing on an enlarged circulation during the year, its close will find the number of men who have consecrated their lives to His service, and the amount of substance dedicated to advance His kingdom in China, considerably increased? The need must be brought before us and kept before us if we are to live in steady, unintermitting, prayerful efforts to meet it so far as lies in our power. We therefore ask, for the MASTER'S sake—for perishing China's sake—the *thoughtful* and *prayerful* help of our readers to this end. Will they not kindly lend their own copies? and will they not help to increase the number of those who take it in? To facilitate such efforts we are prepared to send post free to any address, twelve numbers for One Shilling. Many might be able to dispose of that number among their friends, and even when the press of other occupations precludes the regular reading of the whole paper, a glance of a *very few minutes* at the illustrations and through the paper will be found helpful to prayer and maintained interest in the needy land for which we would plead with agonized earnestness and with trumpet voice.

The present number will, we hope, be found a suitable *introduction* to the numbers for the ensuing year. May we bespeak the careful consideration of our readers for two of the papers it contains? We wish that each of our friends could peruse them in his closet, would ponder the facts they contain, and then and there on his knees pour out before God all that is laid on his heart. The first of these papers consists of the substance of an address delivered by Mr. B. Broomhall, one of the secretaries of the Mission, at a valedictory meeting held on December 5th, in the drawing-room of T. B. Smithies, Esq., at Wood Green, to commend to God four young friends about to leave for China to join the twenty-three new missionaries who have already gone out in the year 1878. That paper, entitled, "WHEN WILL THE WAIL OF THE DYING MILLIONS BE HEARD?" reviews *all the efforts of British Christians for China*, and brings out with striking and startling force their inadequacy. The other paper, which was read by the Editor before the General Missionary Conference at Mildmay, briefly surveys the nine provinces (shaded in the foregoing map), reviews the work past and present, together with its happy results; but points out how much in each remains to be done—how much is not merely unaccomplished, but as yet unattempted. These two papers take from different points of view a broad survey of the whole work,—the one referring especially to what is being done at home for China, the other to the work itself in China. Many, many sleepless hours of thought and prayer have the facts mentioned in these papers caused us. May we all, to whom so much has been given, so deal with China's needs and claims that we may not be ashamed before our MASTER at His coming.

WHEN WILL THE WAIL OF THE DYING MILLIONS BE HEARD?

BY MR. B. BROOMHALL.

DURING the last few days my thoughts have been dwelling upon some remarkable words of Mr. Spurgeon's. When noticing in his magazine, "The Sword and the Trowel," our volume of CHINA'S MILLIONS for 1877, Mr. Spurgeon suggested that it would be a worthy work to purchase the volume and give it to others that it might plead for China, and then went on to say, "*How vast the area, how profound the need, how urgent the claims of that vast empire! The Christian Church has not begun to think of it yet in a thoroughly earnest spirit. When will the wail of the dying millions be heard?*" I do not know how in so few words there could be a more powerful appeal on behalf of China. There is a recogni-

tion of China's vast need and claims, a solemn statement, and an almost despairing question. We cannot improve the order of thought, let us follow it.

Mr. Spurgeon refers to

THE VAST AREA OF CHINA.

How few realize this! In extent, China proper is about eighteen times larger than Great Britain; while the empire of China is as large as Europe and about one-third more. Larger than Europe, it is richer in agricultural products, and richer also in its mineral resources. China, therefore, as the largest heathen country in the world, and as the most important heathen country in the world, has powerful claims to attention.

But China, regarded merely in its superficial extent, or in view of its almost boundless natural wealth, fades into insignificance before

CHINA IN ITS HUMAN ASPECTS.

'This," to quote Dr. Williamson's impressive words, "is a most absorbing subject. Just think of it: that vast, wide, and most promising territory, full of human beings, immortal spirits, made in the image of God, possessing no knowledge of their Father in Heaven, of the love which God has for them, or of Jesus Christ whom he has sent; darkness in them, above them, round them, and before them; knowing nothing on a sure foundation; no anchor to their souls; like waifs on a restless ocean, driven hither and thither by the passions and opinions of men. One-third of the fallen family of man without that letter from Heaven which God has placed in our hands to be distributed among them for their salvation! One-third! But this does not bring the matter properly before us. Suppose no China, and suppose that the Chinamen were distributed over the whole world—Europe, Asia, Africa, America, Australia, and the isles of the sea—why, every third man you should meet would be a Chinaman, and every third house a Chinese dwelling! Speak of Jamaica! why, there are more people in Peking than in the whole island; or of the Samoan Islands, a most promising group of the South Seas, with its 35,000 people! why, that would only be a little bit of a city in China. There are a dozen cities within a few days' journey of Chefoo, in which there are as many, and in several instances double that population. Speak of Madagascar, with its 4,000,000 or 5,000,000—that is only one-seventh of the population of the single province [Shan-tung] in which it is my privilege to dwell." With such a country in view, and with such spiritual destitution, Mr. Spurgeon may well exclaim, "*How vast the area, how profound the need, how urgent the claims of that vast empire!*"

But is he justified in saying that

"THE CHRISTIAN CHURCH HAS NOT BEGUN TO THINK OF CHINA YET IN A THOROUGHLY EARNEST SPIRIT?"

Has not the London Missionary Society had missionaries in China for seventy years? Have not all the principal missionary societies missionaries in China? Is the assertion warranted? The statement is one solemn to awfulness. It is deliberately made, and in well-chosen words, but is it true? Can it be that concerning a country so vast and so populous "the Christian Church has not even begun to think of it yet in a thoroughly earnest spirit?" The inquiry concerns each one of us. In a spirit of personal responsibility and with a desire to know the truth, let us see.

If the Christian Church had begun to think of China in a thoroughly earnest spirit, how should we know it? What would be the evidence and proof? Would not this earnestness find its manifestation in three ways? First, in *earnest unceasing prayer for China*. True concern for the salvation of the millions of China would find its first expression in importunate believing prayer to God on their behalf. In a realizing view of China's need there would be borne in upon the Church, as never before, the meaning of the Saviour's words: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the Harvest, that He would send forth labourers into His harvest."

Secondly, should we not look for the manifestation of this earnestness in the number of men sent to China? In answer to the prayers of a church in earnest, many young men would be forthcoming and would be sent out.

Thirdly, should we not look for the evidence of this earnestness in the amount of the freewill offerings given to carry on the work of speaking the Gospel in China?

Here then are three tests by which the accuracy of Mr. Spurgeon's statement may be tried—

The prayer offered
The number of men sent
The amount of money given
} for China's evangelization.

FIRST TEST.

Let us apply these tests. First, as to *prayer*. This, the truest test, is the most difficult to apply. Only He who is the hearer and answerer of prayer knows how much prayer is offered day by day for the poor dying millions of China. He who alone is able to say, "I know thy works," knows how much we care for these neglected ones, these perishing multitudes to whom He commands us to make known His love. Our missionary prayer-meetings, however, afford some evidence. Are they numerous and well-attended? Do they show that the Church has begun to think of China in a thoroughly earnest spirit? We leave the question to be answered by personal experience.

SECOND TEST.

Next, *the number of missionaries sent to China*. This is easily ascertained; but to judge whether they are as many as the Christian Church if in earnest would send, the number of labourers going out must be compared with the work to be done, and with the number of labourers at home. How does the matter stand?

There is in China about one missionary to spread abroad the knowledge of the Name, which is above every name, among a million of people! Taking China as a whole, the missionaries there say, "We stand as two missionaries for Scotland," and as half the missionaries in China are from America and Germany, it appears that the churches of England, Ireland, and Scotland, all united, have only in China one missionary to two millions of Chinese. Is this evidence of a church in earnest about China?

Will our friends bear with us if we go a step further, and refer in detail to what the churches are doing? We do so, let it be distinctly understood, not by way of reflection upon any section of the Christian Church, but to bring out more clearly the extent of present endeavour for China. The fact that the London Missionary Society has had missionaries in China about seventy years, and that all the principal missionary societies have missionaries there, may cause many to suppose that more is being done for China than really is, and Mr. Spurgeon's statement that "the Christian Church has not begun to think of it yet in a thoroughly earnest spirit" may appear to some a disparagement of present effort. Let all who care for

Christ's cause in China consider the following particulars :—

THE CHURCH OF ENGLAND.—From a statement before us it appears that the clergy of the Church of England number 23,300. What proportion of these are in China? We turn to missionary reports, and these show that the Church of England is represented in China by 23 missionaries (21 of these connected with the Church Missionary Society, and 2 belonging to the Society for the Propagation of the Gospel.) One missionary to about 15,500,000.

The CONGREGATIONALISTS, whose ministers number 2,500, are represented by 23 missionaries, of the London Missionary Society, being one missionary to about 15,500,000.

The PRESBYTERIANS have 28 missionaries or one to 12¾ millions.

The WESLEYANS, whose ministers number 1,910, and with about 14,000 local preachers, are represented by 20 missionaries in China—one missionary to about 18 millons.

Other branches of Methodism,—The NEW CONNEXION and the UNITED METHODIST FREE CHURCH, are represented by 7 missionaries in China—about 1 to 51 millions.

The BAPTISTS, whose ministers number 2,000, are represented by two missionaries in China, in connection with the Baptist Missionary Society—1 missionary to about 180 millions.

If the missionaries in connection with the CHINA INLAND MISSION, who are members of the above-named churches, were added to each, it would somewhat modify the above numbers ; but even then would it not be manifest that tried by the test of the number of missionaries sent out, we cannot say that the Christian Church is in earnest about the evangelization of China?

We rejoice to hear that the Baptist Missionary Society purposes to send out five more missionaries to China. It surely is time. We should rejoice to know that all the sections of the Church were enabled to double or treble the number of their missionaries.

THIRD TEST.

We now pass to the third test named, viz., *The money expended for the evangelization of China :*

We receive from China through our Indian Government from seven to nine millions sterling yearly, in the shape of duty on the opium, which, to China's great injury and our own national dishonour, we have thrust upon that country. This is what we have done and are doing for China's injury : what are we doing for China's good? It appears upon examination that the total missionary expenditure of England in one year for China's enlightenment does not exceed £70,000. Not as much as one-seventeenth part of a penny in the pound income tax would produce ! Not as much in five years to spread the Gospel in China as is expended in intoxicating drinks in this country in one day ! Not even as much to make the Gospel known among a third part of the population of our earth as is sometimes expended in this country in the erection of a single church or chapel.

Our remarks, however, must be limited to those who truly constitute the Christian Church, and here again the measure of earnestness will be all the more clearly shown if we refer to its several sections. The amounts expended by the various missionary societies, as stated in the last reports, are as follows :—

Church Missionary Society	£17,175	
Society for the Propagation of the Gospel	901	
		£18,076
London Missionary Society.....		10,529
English Presbyterian Mission.....	10,440	
United Presbyterian Church	2,377	
Irish Presbyterian Mission	832	
Church of Scotland Presbyterian Mission	789	
		£14,438
Wesleyan Missionary Society.....	6,238	
New Connexion Methodist Mission	5,969	
United Methodist Free Church	1,260	13,467
Baptist Mission		491
UNDENOMINATIONAL MISSIONS.		
British and Foreign Bible Society*		£ 1,588
National Bible Society of Scotland		967
Religious Tract Society*		604
China Inland Mission		8,644
Society for Promotion of Female Education...		500
Including Japan. Total.....		£69,304

Do these amounts show the measure of China's need? or do they indicate the limit of the Church's capacity to give?

Let us look at them a little more closely, and once again let it be distinctly understood that we disclaim most sincerely any disposition to uncharitable criticism. We would, if we knew how, bring every Christian in England face to face with China's deep spiritual need, and with unequivocal plainness, but in a spirit of charity and love, show them what is being done for China by the Church at large.

We know well the self-denying spirit of many, both rich and poor, who esteem it a privilege to give as they are able. The entire income of the China Inland Mission being made up of voluntary offerings we have from time to time most touching proof of the self-sacrificing efforts of many whose sympathy has been called forth by the knowledge of China's need.

Last month a contributor wrote, saying that he felt constrained again to send help for sending out more missionaries, and adding, "You know how glad I am to be the privileged channel." He enclosed a cheque for £200. This with what he had sent the month before made £594. And only this morning a letter came, saying, "A friend of very limited means remits you £1, the tenth-part of her half-yearly income." No name is given, but the amount is sent through another friend. And sums much smaller, down to a few postage stamps, are continually being received with words of such real and deep sympathy that it is evident the givers would most gladly send more if they could.

There is not a missionary society whose donation lists do not represent similar devotedness. With this in mind, a few words on the total amounts contributed through the missionary societies for China may not be in vain.

It appears from the figures we have quoted that the amount expended yearly by—

The CHURCH MISSIONARY SOCIETIES, in China, is about £18,000. If this sum were divided among the professed members of the Church of England, we do not know what it would amount to for each, but if divided among the benefices, of which it appears there are 13,357, it would be much less than 30s. from each congregation. Will not many friends of missions who are members of the Church of England be startled with these figures?

The LONDON MISSIONARY SOCIETY expends, it appears, £10,529 yearly in China. This Society had the honour of being first in the field: it sent out those noble men, Morrison, Milne, and Medhurst; and its missionaries ever since have held a distinguished place in China. Do the friends of this Society realize the fact that the total amount of their expenditure for the spread of the Gospel among a third part of the world's population is less than one-third the money expended at home in the erection of a single chapel?

The WESLEYAN MISSIONARY SOCIETY reports £6,238 expended in China.

Mr. Smithies has suggested that a box should be put on the tea-table and a penny put in for missions in China whenever we have tea. Will Mr. Smithies believe that if every Wesleyan Church member put one half-penny into the box once a month, it would come to more money than our Wesleyan friends are now giving for the conversion of China!

The BAPTISTS' MISSIONARY SOCIETY reports an expenditure in China of £491. Taking the number of members, as reported in the "Baptist Year-Book," we find that one halfpenny a year from each member put into the missionary box for China would raise a larger sum than they now give for missionary work in China!

These calculations are startling, and almost incredible. We know that we may be reminded that we are speaking of only one part of the great mission field. We know that; but we are speaking of the largest heathen country in the world, of the most important heathen country in the world, containing about a third of the population of the world; and this is what the principal sections of the Christian Church in this land are doing to bless and save these countless multitudes, who, without the knowledge of salvation, are passing into eternity at the rate of a million a month, or 33,000 every day. "What an agonizing thought! Souls of men endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and ever-deepening joy, 'to shine as the brightness of the firmament, and as the stars for ever and ever.'"

In view of what the Church is doing, whether regard be had to the prayer offered, the men sent, or the money given for China, the statement that "The Christian Church has not begun to think of it yet in a thoroughly earnest spirit" is awfully true, and Mr. Spurgeon may well ask almost in despair, "*When will the wail of the dying millions be heard?*" We reiterate the question; and the thoughts now expressed will not be in vain, if they lead each one to ask, "What am I doing? Am I doing all, absolutely all I can?"

But we must not close without a word of encouragement. We have gladly noticed the resolve of the Baptist Missionary Society to send out more men. Other societies are also desiring to increase the number of their workers. Our Presbyterian friends have honourably distinguished themselves, and in the devotion of a Burns, a Sandiman, a Carstairs Douglas, all sections of the Church have rejoiced. The Church Mission, the London Mission, and all the other missions in China have had cause for encouragement to go forward. The labourers of the China Inland Mission, representing no one section of the Church, but connected with all, have been greatly blessed, and during the year twenty-three new missionaries have been added to the band of workers, and others, besides the four with us to-night, are about to follow.

We note these and other indications of increasing interest in China with deep thankfulness; but the Church generally has not yet risen to the faintest conception of its duty and privilege in relation to the people of that land. Notwithstanding all that has been done, making the fullest and most generous allowance possible, we re-affirm Mr. Spurgeon's statement, that the Christian Church has not yet begun to think of China in a thoroughly earnest spirit. The wail of the dying millions has not been heard.

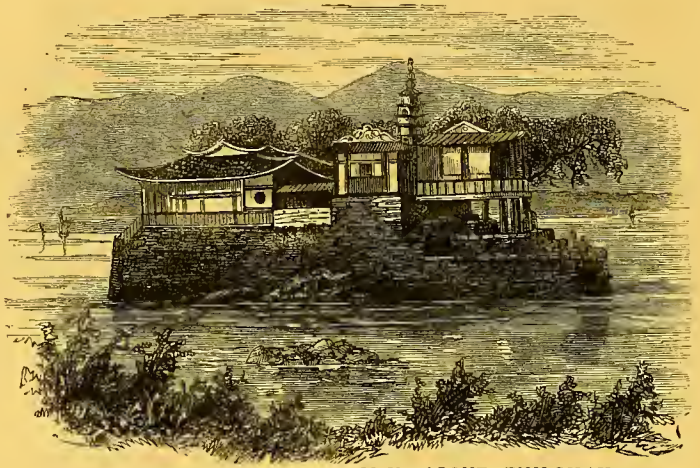
The native Christians send over the message, "Come over and help us." A hundred and twenty missionaries assembled in conference, and representing the whole body of Protestant missionaries in China, call earnestly upon the whole Church of God for more labourers. They appeal to young men to go, reminding them that the fields are white unto the harvest, and that everything is inviting them to noble service. They appeal to fathers and mothers not to hinder, but to encourage their sons and daughters to enter upon mission work, and to rejoice if God inclines them to do so. They appeal to pastors of churches and heads of colleges. They say, "We do not know what to do for lack of men. The country opens; the work grows. Think of one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties—hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds of the young." They wish students to be reminded that they are under the most solemn obligations to give to the claims of China their earnest, unbiassed and prayerful consideration. They ask, and we repeat,

THEIR EARNEST AND SOLEMN QUESTIONS,

"When will young men press into the mission-field as they struggle for positions of wordly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or rather, when will they count it no self-denial, but the highest joy and privilege to give with the utmost liberality for the spread of the Gospel among the heathen?"

Will not all this be done when the wail which Mr. Kilner, Secretary of the Wesleyan Missionary Society called "*the unheard wail, the unheeded wail, the uncared-for wail of millions of our fellow-creatures who have been unreached by the Gospel*" is heard by the Christian Church at home? Then what prayer will ascend to the throne of God on behalf of those now neglected multitudes! Then how eagerly will the Church's choicest young men press into the mission-field, and how gladly will those who cannot go sustain and care for those who do go! It will not be then that the gifts for Christ's cause in China will be so small in comparison with the provision made for personal expenditure, for home adornments, for costly places of worship at home, and for the accumulation of property.

But that time has not come yet; and while in heathen darkness, unenlightened, unsaved, about twelve millions pass into eternity every year, we need to ask ourselves and each other, "How long shall this fearful ruin of souls continue?" And to repeat Mr. Spurgeon's solemn and impressive question, "WHEN WILL THE WAIL OF THE DYING MILLIONS BE HEARD?"



TEMPLE IN THE RIVER MIN, ABOVE FUH-CHAU.

General Conference on Foreign Missions.

[*In our December number we gave the Addresses on Wednesday Evening. We now continue our report with those given on the Thursday morning, as far as our space will allow.*]

CHINA MISSIONS.

(A Paper read by the Editor.)

I WISH to lay before you, as fully as I can in the time allotted to me, some thoughts on *the progress and success of Protestant Missions in China*, and on *the pressing need for further extension and development*. My object is not to give details to create interest in China Missions, but rather facts of the deepest moment, which will, I trust, be carefully pondered by those who take an interest in this work, and which may be used also to influence others.

Much has indeed been done for China, but how little in comparison with its need and claims, one instance will show.

In October 1853, twenty five years ago, I was nearing the Cape of Good Hope on my way to China, designated by the society that sent me, for Nankin, to work if possible among the Tai-ping rebels who then held that city. Twenty-five years have since passed, and it is but two weeks ago that I received a letter from my dear wife, written in that same city—*a city containing more inhabitants than the whole island of Jamaica*— and what is the staff of Protestant missionaries to be found in that city of Nankin? Two sisters in Christ, one from Aberdeen and one from London! They are connected with the China Inland Mission, and have been left for some time to toil alone (except native help) among the more than half-million of its inhabitants! China's needs are indeed very, very great, and very, very real; and its friends, while they rejoice and give thanks at the increase already vouchsafed, do so with hearts burdened still for the hundreds of millions yet unreached, unsought, unsaved.

Before asking you to look at China in detail, I will premise that the statistics I give are largely drawn from the invaluable "Records of General Missionary Conference at Shanghai," a work which should be in the hands of every friend of China Missions. The notes of population are principally taken from the table published in his dictionary by Dr. Wells Williams, late Chargé d'Affaires of the United States of America at Pekin, somewhat reduced in one or two instances on account of the recent calamities in China. They probably need further reduction, but in the meantime are accepted as the best procurable. I will only add further, that in mentioning the capitals of counties in each province still unoccupied, I am not unmindful that within the limits of the counties which some of them govern there are town or village out-stations. The total number of such out-stations in each province I have mentioned, but I have no means of ascertaining the number of counties in which

they lie; the absence of this information however is not of much moment, as in any case village out-stations exercise rather a local than a general or wide-spread influence. Let us now proceed.

EASTERN AND CENTRAL CHINA.

KWANG-TUNG.

China Proper has 18 provinces, and Christian Missions were first commenced in the province of KWANG-TUNG, in the year 1808, when the devoted Dr. Morrison reached Canton, sent out by the London Missionary Society, a society to which belongs the honour of being the pioneers of Protestant Missions in China, as in many other parts of the world. It was ten years later, in 1818, that the first version of the Bible was completed by Morrison and Milne. All the work was quite of a preparatory nature until after the first opium war, when in 1842 China was more fully open to the Gospel. This province, however, continued very much closed till after the taking of Canton by the allies in the second war, some fifteen years later.

At the present time, there are in the province fifty European and American Missionaries labouring for Christ, located as follows: At Canton 28, at Swatow 9, and at 6 inland stations 13; besides these there are 12 missionaries stationed at Hong-kong, an island at the mouth of the Canton river, ceded to the British after the first opium war. Including Hong-kong, there are therefore 62 missionaries in all, and the wives of some of them also labour in the Gospel.

These missionaries, assisted by 146 native helpers, occupy 9 stations and superintend work in 82* out-stations; giving an average of rather more than one out-station and two native helpers to each missionary. Thirty-five churches have been organised, connected with which there are 3,190 communicants. Seventy-seven schools are now carried on, containing 2,113 day or boarding scholars.

All this speaks of progress, encouraging in the highest degree, especially when we remember the peculiar difficulties of work in this part of China, for KWANG-TUNG has had its martyrs for the faith, and the perseverance of both missionaries and converts have been tried to the utmost. But though so much has been accomplished here, *let us not mistake and suppose that all has been done that is needed.* The province is more than one-third larger in area than England and Wales, and is estimated to have a population of *nineteen millions*. Among these there are only 3,190 communicants, and these all told give only about one convert in 6,000 of the population. The province has 15 prefectural or fu cities; and, besides Canton, five others of them are occupied as out-stations; leaving 9 of the 15 wholly unoccupied. England and Wales are divided into 52 counties, giving about 1,120 square miles on an average to each. KWANG-TUNG is divided into 89 hien or counties, giving nearly 900 square miles to each. The average area therefore of a county in KWANG-TUNG exceeds that of Warwickshire. Of these counties each has its capital city, but of these 89 cities more than 70 have as yet no mission station in them at all, and this 70 years after the devoted Morrison reached Canton! Much therefore yet remains to be done in this province, the first occupied and longest worked of all the provinces of China. KWANG-TUNG still needs our prayers.

FUH-KIEN.

The next province north of KWANG-TUNG is FUH-KIEN. Missionary work was commenced there, in Amoy in 1844, and in Fuh-chau in 1846. The first converts were baptised in Amoy in 1846, after two years of labour; but in Fuh-chau ten years elapsed before the missionaries were gladdened by conversions and baptisms. Now, however, a very abundant harvest has been reaped, both on the mainland, and by the devoted and successful Presbyterian missionaries in Formosa. There are, we believe, two stations in Formosa at which missionaries reside, viz., Tam-suy in the north and Tai-wan Fu in the south, which with Amoy and Fuh-chau give us four stations in all. The 38 missionaries at these stations superintend 320 native agents, 273 out-stations, in 173 of which there are organised churches, consisting of 5,247 converts. They have also 149 schools and 2,131 scholars. These stations extend from Amoy southwards and westwards for forty or more miles, and northward of it some 70 miles. And from Fuh-chau they spread out northward and southward about 70 or 80 miles, westwards 140 miles, and to the north-west 160 miles.

Is there not cause for great rejoicing here? And yet even in this province much remains to be done. The friends of our honoured American missionaries in FUH-KIEN, of the Church, London, and Presbyterian Missions at Amoy and Fuh-chau, and of the Presbyterian Missions in Formosa, should strengthen their hands by doubling their number. The area of FUH-KIEN is not one-tenth less than that of England and Wales, and 38 missionaries are all that have been provided. The population still unconverted exceeds 14 millions, and the proportion of converts to the population is less than 1 in 2,800. A larger proportion of the prefectural cities has been occupied in this province than in any other. Out of 12 fu cities 10 have been occupied; but of the 65 hien or counties (which average an area of upwards of 820 square miles, and therefore each larger than Leicestershire) the capitals of more than half are still without any mission-station.

CHEH-KIANG.

Proceeding northwards we come to the province of CHEH-KIANG, in which the missions were first commenced in 1842 in Ningpo, and since 1844, have been steadily prosecuted. In 1865 or 1866 Hang-chau and Shao-hing were permanently occupied as mission stations. Both had been resided in before the rebellion, but had to be left after a very short stay owing to that trouble. Three other prefectural cities have been opened by missionaries of our own Mission, and two district or county cities also (one of which is temporarily made an out-station.) In these 7 cities reside 45 missionaries, connected with 6 different societies, as follows:—at Ningpo 18 missionaries, at Hang-chau 12, at Shao-hing 7, other inland stations 8. They superintend 150 native agents, and 94 out-stations, in which are 56 organised churches. There are also 1,756 communicants; and 61 schools, and 1,026 scholars. Here again there is much cause for encouragement, though the measure of success is not equal to that in FUH-KIEN.

But there is more need for continued and greatly increased exertion. Though the smallest province in

* The maps appended to the Shanghai Conference Records appear to show 84 stations and out-stations. The numbers given in the text are taken from the tables (supplemented in the case of Swatow by the additional information given in the *Missionary Recorder* for March—April, 1878), but are evidently incomplete, several returns being wanting.

China, CHEH-KIANG is more than two-thirds of the area of England and Wales; and its population, much reduced since the rebellion, is still thought to be 26¼ millions. The communicants only number 1 in 15,000 souls. Of 11 prefectural or fu cities there are 3 yet unoccupied; and of 78 hien or counties, each averaging 500 square miles, or larger than Bedfordshire, the capital cities of 47 or 48 are still unoccupied. Here also there is much land yet to be possessed.

KIANG-SU.

North of CHEH-KIANG lies the province of KIANG-SU, of which Shanghai is the principal free port, Chinkiang being subordinate to it; and Nankin and Su-chau are the principal cities. Missionary work was commenced at Shanghai, then the most northerly of the five free ports, in 1843. Now, Shanghai, Su-chau, and Chinkiang may be considered the chief missionary centres; Nankin and Yang-chau being also occupied by missionaries. In these five stations reside 37 missionaries, and they are assisted by 64 native helpers, and superintend 28 out-stations. There are 19 organised churches, 780 communicants, 74 schools, and 1576 scholars in the province. Much toil has been expended in Shanghai for many years, but it has proved hard soil, and many have been the opposing influences; the other stations are all comparatively recent.

Reference to the map will show that west and north of the Great Lake (Tai-hu) the soil is all but unbroken. The area of the province is nearly four-fifths that of England and Wales, and its population is about 34 millions. But what are 37 missionaries among so many? The proportion of converts to the general population here, is only 1 in 43,000 souls. Of 12 prefectural cities, only four are occupied as mission stations or out-stations; and of 67 hien or counties (averaging each 660 square miles in area, and consequently each larger than Hertfordshire) the capitals of more than 50 are still untouched. Oh! the crying need of the millions of KIANG-SU to whom hundreds are ready to carry opium, while so few can be found to preach Christ.

SHAN-TUNG.

But we must again glance northward and look at the next province, SHAN-TUNG. Missionary work was commenced in this province in 1860 in Chefoo and in 1861 in Tung-chau. One or two other inland stations have been more or less resided in. The total number of missionaries is 28, of native helpers 25, and of out-stations 13.* Fourteen churches have been organised, and there are 734 converts in communion. Of schools there are 26, containing 534 scholars. The progress therefore is remarkably good considering the shortness of the time since the work commenced.

But the area of the province far exceeds that of England and Wales, and the missionaries are therefore in the proportion of *one man to two English counties*. The population exceeds 28 millions. There are therefore more than *one million to each missionary*, and the converts stand to the heathen as only 1 to 39,000. Of 12 prefectural cities, we believe that nine are still unoccupied; and of 105 hien or counties (averaging each an area of about 620 sq. miles, that is each larger than all Monmouthshire), the capitals of more than 95 are as yet unpossessed. May the time be hastened when in each the Gospel shall be preached to the perishing people as our Master commanded.

* Thirteen is the number given in the statistical tables of the Records of the Shanghai Conference; but the maps appended to the same report show 34. In the tables many of the latter appear as out-stations from Pekin (CHIH-LI.)

CHIH-LI.

The last and most northerly of the six seaboard provinces is CHIH-LI. Work was commenced in Tientsin and in Pekin in the year 1861, and has since been extended to two other cities, Pao-ting the provincial capital, and Kalgan, a town immediately within the Great Wall of China, and a good basis for operations among the Mongols who live beyond the Great Wall. There are now 46 missionaries labouring in this province—viz.: at Pekin, 29, at Tien-tsin, 9, the other stations, 8; they are assisted by 58 native helpers, and have charge of 36 out-stations. There are 23 organised churches, and 1,217 converts; 47 schools, and 756 scholars.

The area of this province is about 600 sq. miles greater than that of England and Wales; and the population, 28 millions, exceeds by one fourth that of England and Wales therefore the proportion of missionaries is less than one to an average English county. Five only of the seventeen prefectural cities are occupied; and of 144 hien or counties (averaging 400 sq. miles each in area, and therefore each more extensive than Huntingdonshire), the capital cities of more than 130 are still unoccupied. There is here only about one convert to 23,000 people.

HU-PEH.

Leaving the sea coast, let us now look inland, and first take the central province of HU-PEH. Work was also commenced here in the year 1861, and is now carried on in two free ports, Hankow and I-chang. Immediately adjoining Hankow, and only separated from it by the rivers Han and Yang-tse are the cities of Han-yang and Wu-chang, which have also been occupied. Two other inland stations have been opened, making 5 in all; in which 21 missionaries reside, superintending 6 out-stations. There are 13 native helpers employed, and 7 churches have been organised, containing 627 native communicants. There are also 11 schools in the province and 245 scholars.

The area and population of this province are one-fifth greater than those of England and Wales. The proportion of missionaries therefore to the area and population is that of one minister to three English counties. Only two of 11 prefectural cities are occupied. The hien or counties in this province average 1,050 sq. miles in extent, and are each larger than the large county of Durham. They are 67 in number, and 60 of them are still unoccupied. In this province there is only one convert to 43,000 people.

GAN-HWUY.

Christian missions were commenced in the capital of this province in 1868. Now, there are four missionaries labouring there, assisted by 17 native helpers. They have six out-stations, and the fruits of preparatory labours are just beginning to show themselves, 34 converts having been baptised. But the area of this province is four-fifths of that of England and Wales. From war, pestilence, and famine, its population has been much reduced, and is difficult to estimate; but if instead of 34 millions, as in the Census of 1812, we reckon half that number, the proportion of Christians to the heathen is only one to half a million! Of 13 prefectural cities, 8 remain untouched. The hien or counties average each about 900 sq. miles, or more than the area of Nottinghamshire. They number 54, but the capitals of 48 are still unoccupied by the ambassadors of the Lord Jesus Christ! Pray for poor GAN-HWUY.

KIANG-SI.

South of the Yang-tse-kiang, between HU-PEH and GAN-HWUY, but extending farther southward than either, lies the province of KIANG-SI. About the yeai

1868 missionary work was begun in Kiu-kiang in this province; now there are 8 missionaries, and 7 or 8 native helpers working there, and in four out-stations. There are 39 communicants, 5 schools, and 162 scholars, and this is all we can show in this large province, more than one fifth larger in area than England and Wales, and containing a population exceeding that of England and Wales by more than a million souls. KIANG-SI has 14 prefectural cities; 13 of them are untouched by the Gospel; it has 78 hien or counties (averaging more than 920 square miles each, and thus each larger than Herefordshire); in 74 of the 78 the Gospel is still unproclaimed. The proportion of converts to the heathen is not one to 590,000! Has the Christian Church done her duty to the perishing multitudes of KIANG-SI?

SHING-KING.

Though not one of the 18 provinces of China Proper, our review of Christian Missions in China would be incomplete were we not to refer to those which centre in New-chwang, in the province of SHING-KING, in Manchuria. There, 3 missionaries of the Irish Presbyterian Mission and the Scotch United Presbyterian Mission hold 2 stations and 6 out-stations. The returns from them are incomplete, but one of the Missions reports 3 native assistants, 31 communicants, 4 schools and 81 scholars. The population of this province has been estimated at 12 millions; its need of increased Christian effort, therefore, requires no words of ours to make plain.

SUMMARY.

Let me now briefly summarise some facts shown by the foregoing hasty review. They must encourage, and more than encourage—rejoice the most desponding observer; but they must also solemnise every heart, loyal to the Master, that believes God's word that whosoever *sins*, though without law, shall also *perish* without law.

According to the previously mentioned estimates of population the proportion of converts to the population is:—

In FUH-KIEN, where the converts number			5,247,	as 1 to	2,800	heathen.	There are thus more than		14 millions	ungathered
,, KWANG-TUNG	,,	,,	3,190	,, 1 ,,	6,000	,,	,,	,,	19 millions	,,
,, CHEH-KIANG	,,	,,	1,756	,, 1 ,,	15,000	,,	,,	,,	26 millions	,,
,, CHIH-LI	,,	,,	1,217	,, 1 ,,	23,000	,,	,,	,,	27 millions	,,
,, SHAN-TUNG	,,	,,	734	,, 1 ,,	39,000	,,	,,	,,	28 millions	,,
,, KIANG-SU	,,	,,	780	,, 1 ,,	43,000	,,	,,	,,	34 millions	,,
,, HU-PEH	,,	,,	627	,, 1 ,,	43,000	,,	,,	,,	27 millions	,,
,, GAN-HWUY	,,	,,	34	,, 1 ,,	500,000	,,	,,	,,	17 millions	,,
,, KIANG-SI	,,	,,	39	,, 1 ,,	590,000	,,	,,	,,	23 millions	,,
,, Nine Provinces	,,	,,	13,624				,,	,,	215 millions	,,

The total number of native Christians in the nine provinces is therefore 13,624. The number outside the fold in these provinces is more than 215 millions; and should it be proved that the estimate of population requires to be further reduced—even to the extent of one-fifth—there would still remain more than 170 millions of unevangelised and unsaved souls in these 9 provinces of the Empire.

WESTERN CHINA.

I have now spoken of only nine of the provinces of China Proper: four years ago the other nine, larger in area though much less populous, all more or less occupied by Rome, were all unoccupied by Protestant missionaries.

At that time I returned to England with a spinal injury: and confined to my couch for months was unable personally to plead their cause; I therefore wrote to 6 religious periodicals, asking prayer that 18 men might be raised up to commence itinerant work, two and two, in these nine western provinces. Some said, where are the men to come from? Some said the way is not open; but many prayed, many in England, in Scotland and in Ireland, and the answer came. The men came forward and went out. They acquired a measure of fluency in the language, and some of our older missionaries joined them to take the lead in the more difficult missions. Then, when they were ready—not before—God gave the Che-foo convention, which required the authorities of every province and city in China to recognise the right of foreigners to travel throughout the Empire. At this juncture our missionaries went forth and visited every one of the nine provinces. They visited Eastern Thibet or Thibetan Si-chuen. They sold and circulated thousands of portions of the Scriptures and tracts, the grants of the British and Foreign Bible Society, of the National Bible Society of Scotland, of the Religious Tract Societies of Great Britain and America. More than this, they opened permanent stations in Bhamo (upper Burmah), and in KWEI-CHAU, SI-CHUEN and SHAN-SI, three of the nine provinces. Five or six of our missionaries, two missionaries' wives and two single

sisters are now labouring in these provinces, and six or eight others are either on their way to join them, or have already done so. And we look forward to the time when each of the remaining six provinces will not only as now be itinerated in, but also residentially occupied.

Prayer is being answered that other missions likewise might be led to commence labour in these provinces. Our missionaries residing in Chung-k'ing, SI-CHUEN, have been cheered by hearing that the London Missionary Society contemplates sending agents there. Mr. Richards, of the Baptist Missionary Society, has accomplished untold good in Tai-yuen Fu, SHAN-SI, through Famine Relief, and proposes permanently remaining there. Mr. Hill, of the Wesleyan Missionary Society, and Mr. McIlvaine, of the American Presbyterian Mission, though not proposing to remain in the province, have also done good service in the same way. And Mr. Whiting of the American Presbyterian Mission went to do so, and laid down his life in that cause.

These facts show that China is opening as fast as missionaries are occupying it, and that there is every reason to believe that were men forthcoming from all the leading Societies they might find ample opportunity for work in these hitherto unevangelised and spiritually-destitute regions. It will be a happy result if this Conference should stimulate to further effort in this direction. May God graciously grant it.

The Increased Facilities for Itineration in China.

An address by the Rev. J. McCarthy, of Chung-k'ing, Si-chuen.

WE cannot listen to the story of the wonderful blessing vouchsafed on various mission centres in China, without having our hearts deeply moved in thankfulness to Almighty God. *He* has done a great and blessed work, for which we praise Him—a work which must encourage all His servants to go forward, doing with all their might whatever He may put into their hearts and hands to perform.

The toils and labours of many who desired earnestly to see the days that we see, are now bringing forth an abundant harvest. And we are the more established in the belief that labour in the Lord is not in vain.

But our feelings of thankfulness will be intensified if, for a few moments, we contemplate the present possibilities for evangelistic work in the interior of the country. Days there were, still in the remembrance of some on this platform, when a journey of a few days from a free port to preach the blessed Gospel, was a consummation devoutly to be desired, but quite unattainable—a time, when if such efforts were made, seizure by the authorities and handing over to our officials was the inevitable result. How altered is all this now! Almost without let or hindrance, missionaries *may* travel—missionaries *are* now travelling, and preaching the Gospel of God's grace, through many of these vast districts in Western and Northern China where, not many years ago, the only foreigners known to the people were Romish priests.

The murder of the much and justly-lamented Margary, sad and terrible as it was in all its particulars, has, through the Chefoo Convention, which resulted from it, been marvellously overruled of God for the removal of barriers to the extension of such work. Having to deal with people who are not unnaturally suspicious of our motives, it is of the utmost importance that we should have free and frequent intercourse with them, giving them every opportunity of knowing our views and practices, before we can always safely make an attempt to secure a residence in their midst.

The Chinese officials, under considerable pressure no doubt, have really carried out *their* part of the stipulations of the Convention, and have published the treaty rights of foreigners to travel everywhere throughout the Empire. The result is that missionaries, coming to the people in a conciliatory spirit, respecting their prejudices and loving their souls, have the opportunity of frequently visiting districts, cities and towns, preaching to them the Gospel of peace, and forming acquaintances and friendships, which will, in the future, lead to localized work. For not until our professed aims and objects can be somewhat tested by experience will they be prepared to give us credit for disinterestedness in our efforts for their good.

In addition, the residence of Romish priests in the interior exercising a protectorate over their converts, and claiming all the rank and titles of officers of the Empire itself, has tended to cause officials to be cautious in permitting others to come in who may, for aught they know to the contrary, assume the same position. Hence the value of previous itinerant work, giving them opportunities for finding out our real motives. But in addition to these prospective advantages, can we fail to bless God that we can now, as never before, bring *the great power of God* for man's salvation directly to bear upon the millions of people in the Chinese Empire?

And if the so-called accidental hearing of the Gospel by countrymen in chapels in treaty ports, has been so often blessed to their salvation, need we doubt the value of bringing that same Gospel to their own doors. The conversation by the well-side, near the city of Samaria, was quite as fruitful in results as the more stated preaching in the synagogue of Capernaum. And making all allowance for differences of circumstances, we may safely expect that He, who could find time amidst the multiplicity of His other engagements, for the patient teaching of one soul, will not fail to look with approval, and will add His blessing to the wayside conversation, the friendly intercourse at the inn, or the communication on the road with fellow travellers, of those, who anywhere and everywhere are instant in preaching the Word.

The prospect, then, of possible present results, as well as fuller though more distant advantages resulting from the increased freedom of communication with the people of the interior, must be a legitimate subject for praise and thanksgiving. The only fear is, that full advantage may not be taken of the manifestly open door which now presents itself to the Church of Christ. The

possibility of such work is no longer a question. China has been within the last few years traversed in almost every part. Throughout many of the districts in its extreme western and north-western quarters even, some thirty thousand miles of itinerant labours have been accomplished by men of our own Mission.

The missionaries engaged in this work all testify to a great willingness on the part of the people to hear, and to receive books and tracts, and one of our brethren as well as myself, has, through the goodness of God in answer to the prayers of His people, been enabled thus to travel, preaching the gospel, right through into Burmah, so that even the people concerned in the murder of poor Margary, have heard of the Saviour of sinners.

Now dear friends, what I want to press upon you is this—we have the facts before us—the people in the interior of China are prepared to hear the Gospel. The former difficulties are to an extent removed. How are we going to fill up these places? Missionaries from China will understand the advantages which now present themselves, when I tell them that during a journey of three thousand miles in China I was not asked once to present my passport to a magistrate. I had not once to apply to a magistrate for aid of any kind; and yet in every city and town and village through which I passed I was enabled to preach the Gospel to great numbers of people. I did not count them, I did not want to count them. I was enabled to leave books and tracts, not a great many of course, for I could not take sufficient for indiscriminate distribution, but I left a few in each place, and I had opportunities of speaking to many people.

In conclusion. God has opened the door; God has commanded us to go forth; God expects us to obey Him. What we ought to be concerned about is this, How are we going to obey that command? We heard last night appeals for those who are the ablest and best in the Church of Christ. Oh that God would lead not only some of our students from Oxford and Cambridge, as well as our other colleges, but also some of the professors to go out and show others how to work in China. I do not myself believe in sending *recruits* to the front. It is better to say "come" than "go." But oh, dear friends, what are we going to do? If the veterans will not go forth, what then? Is the work to be left undone?

Again, Christian societies can only do what their supporters determine they shall do. Are you blaming your missionary societies or your treasurers of societies, because they do not send forth men when you do not give the means, or when men are not forthcoming? Surely not. It is not the officers of the missionary societies, but the Church of Christ that is responsible for the supply of both the men and the means; we must look to the God of missions, that *He* will pour out upon His people a true Christian spirit—for a missionary spirit is the true spirit of Christ. I say that we must cry to God that He will pour out upon us a true Christian spirit, so that we shall be compelled to go forward until every creature in the Chinese empire, and throughout God's earth, has heard the blessed Gospel.

CAPTAIN THE HON. R MORETON: We are on China. May I say one thing referring to what dear Mr. McCarthy just said. There was a very interesting meeting here a short time ago, to commend to God seven missionaries going to China in connection with the China Inland Mission, at which there were two ladies—sisters—who had long had China laid upon their hearts. They had first subscribed and collected for some years, beginning with supporting one native teacher; then they took up a second teacher; then a third; and last year a fourth. This year they gave themselves to the work, and are now on their way to China. They started the other day.

(*The remaining addresses we hold over till next month, from lack of space.*)

WOMEN PICKING TEA IN SOUTHERN CHINA.

For the Young.

HABITS AND CUSTOMS OF THE CHINESE.

By Mr. Pearse, of Gan-k'ing, the capital of the Gan-hwuy Province.

ANY one living in an Eastern country is continually meeting with illustrations of the customs which obtained in Bible lands; consequently many of the Scripture scenes have become much more real to me, and the characters more like living men and women, since I have been in China than they were before. It is interesting to notice the many points of resemblance in the customs of China and of those countries where most of the scenes of the Bible were enacted. For instance, frequent reference is made in Scripture to the

CITY WALLS AND GATES.

Chinese cities are similar in this respect to those mentioned in the Bible, being for the most part enclosed by strongly built stone walls, and guarded by having gates, which are open in the day time, and shut at night.

Speaking on this subject we are reminded at once of Lot, sitting "*in the gate*" in the cool of the evening, and receiving his angelic visitors as they entered the city. Of Boaz assembling the ten elders to arrange the matter of redeeming Ebimelech's inheritance. Of Absalom also sitting "*in the gate*," to steal away the hearts of the people with honied words and smooth speeches; and of David in the same place, seeking to reassure the people after the rebellion was quelled. In most of the cities in China there is an inner and an outer gate, and the large open space between the two is I presume what is meant by the expression "in the gate." Here in warm weather you will see a number of men sitting and conversing together. Passing this group of idlers one is reminded of the words in the 69th Psalm, referring doubtless to the Lord Jesus, "They that sit in the gate speak against Me."

THE TOWER.

Above this open space, and between the two gates, is a sort of tower, occupied by the gate-keeper. In a similar tower David anxiously watched for the coming of the messenger who was to bring tidings of the battle and of the fate of Absalom.

PROTECTION FROM DANGER.

But of course the main object of the walls and gates is to keep out enemies, and in a country like China, where rebellions and civil wars are not infrequent, these are quite necessary, and more reliance is often placed in the strength of the walls than in the skill and courage of the defenders of the city.

We find that Nehemiah ordered the gates of Jerusalem to be closed and carefully guarded, except when the sun was high, and the approach of an enemy easily discernible. In the same way, when in the summer of 1876 the people of this city were in a state of great excitement, anticipating an attack from some imaginary foe, the gates were closed unusually early, and a strict guard kept; the name and business of all strangers was demanded before they were allowed to enter the city. I myself had to give my name when entering by a gate through which I did not often pass, and so was not well known. In contrast to this state of insecurity and alarm, one prominent feature in the description of the new Jerusalem is that the gates of it "shall be open continually; they shall not be shut day nor night," which of course conveys the idea of security from all attack from enemies without, according to the promise, "Violence shall no more be heard in thy land, wasting war destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise."

HOUSES ON THE WALLS.

Rahab the harlot's house, we are told, was *on the city wall* at Jericho. In this city there is a house built on the wall (which I never pass without thinking of Rahab and her reception of the spies, and of that one house standing solitary amidst the wreck of the ruined city). We call it Rahab's house. One day I was interested in watching one of the inmates let down a basket suspended by a long cord, and draw up a stray chicken which a little lad had captured and placed securely in the said basket. I at once imagined the Apostle Paul being let down the wall in a basket at night, and thus making his escape from Damascus when his enemies were seeking his life.

THE STRAIT GATE.

"Enter ye in at the strait gate," said our Lord in his sermon on the Mount. These words, too, are more intelligent to dwellers in the East. In the city of Chin-Kiang there is a "strait gate," reached by a road so narrow that, should you meet a coolie carrying a load, you might have some difficulty in passing without a collision. The crowds of people who press in at the principal gate, and the few stragglers who traverse this narrow way, form a striking illustration of the words of the Lord Jesus, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

But alas! there are other gates, besides those of wood and iron, which keep the missionary out of many of the cities of China; and, when we do manage to effect an entrance into a city, effectually bar us out of the hearts and homes of the people—I mean the two-barred gates of prejudice and pride. But God has spoken, saying, "I will go before you, and will break in pieces the gates of brass and cut in sunder the bars of iron." Ought we not, every time we see these massive gates swing on their hinges, to be reminded of this promise, and believe that as it is God, and not man, who has uttered it, what He has spoken He will surely bring to pass.

As surely as when the sun rises over the city the gates are thrown back, and ingress and egress are freely granted to all, so surely when the Sun of Righteousness shall shine in full glory upon this land, shall the ignorance, prejudice, and pride, which now keep so many from receiving the truth, give way before Him, as darkness is dispelled by the rising sun. Christ will then be welcomed to the hearts and homes of the people of this land; and already we have the earnest of His coming, and the glory of the rising sun tips the summits of the hills.

Shan-si.

LETTER FROM MR. JOSHUA J. TURNER.

Oct. 3rd, 1878, *T'ai-yüen Fu.*—There has been a long break in our correspondence, but you know before this that it has been illness that has prevented my writing. Mr. Richards left here on the 3rd of September, and the next few days were very busy ones with me, for there was some dozen or more villagers waiting for relief, besides orphans and aged people in several village-centres to be distributed to* their monthly one thousand cash (about 4s.). I worked on very well (I mean the work went on smoothly) for several days; after that my stomach was not quite right. (For some time before, since returning from P'ing-yang Fu, I had had symptoms of dysentery, but they passed away.)

On the 12th of September my boy and I rode to a village about thirty-five li N. of the city, and relieved the poor—by appointment. I did not feel well when we started. We did not get anything to eat there; and coming back we were drenched to the skin by a heavy rain. We could not well avoid it, for we were wet before we came to any shelter, and then we had no change of clothes, or bedding, so we preferred to push on. After proceeding some distance quickly, the roads were so bad that we were obliged to creep along. As soon as we reached home we had something hot, and after a little supper went to bed; but I had to rise several times in the night.

The next day I had another appointment (with one large

* Can our readers realize this state of things? All this dependent on one man, and he sick and alone!

village and some lesser ones) and was loth to disappoint the people. I knew of no native I could send, so I went myself; carts could not go. We rode about thirty-five li, reached the place, distributed the money, and I passed the night there, awake and continually rising.

The next morning I knew I was ill, but I was likely to be worse, and thought it best to put forth an effort and reach the Fu city, and did so, with a little difficulty. I went to bed, and took chlorodyne, but the disease increased, and I was getting very weak. I tried other remedies, affording relief at times, but the pain increased and became very severe; and from weakness I could hardly move. I wrote to Mr. Hill, per special fast runner, to P'ing-yang Fu, telling him of my state, and asking him to come.

A few days after, I received a letter from him, saying he hoped I should be better, and he thought it best that he should not come. This was an answer to a former note, but I thought at the time it was the answer to the fast runner's letter.

I was then expecting to die soon and could not prescribe for myself. I gave myself over into the hands of a native gentleman, who had offered to attend me: he gave me heavy doses that drained my stomach. I do not know whether he did me good or harm, but he did his best, as did all the natives around me: they were very kind.

Mr. Hill came in on the 26th September: I was joyed to see him, he came quickly. He will tell you how I have been since: I do not remember much about the first few days and nights after he came.

I have told you of my bodily state: I can't write much more, for I am still lying down, and very little exertion is too much for me. During the whole time I was in too great pain to think much—indeed after the first few days I was only semi-conscious; but at times I felt the LORD very near me. I quite expected to die, but I felt quite ready, trusting in JESUS only. I am better now. The day before yesterday Mr. Hill carried me out on to the verandah: I enjoyed the change of air. The weather has since been wet, and I have had to remain in; but strength gradually returns. God has given me much comfort in the Word and in prayer. Now I get sleep. I did not sleep for a long time before Mr. Hill came. I should like to write more but must not exceed this sheet. I often pray for you. Mrs. Taylor may be here soon. I hope you are enjoying good health, and much of the sweet presence of Jesus. I know you have been praying much for me. God help you!

The Work in Kiu-chau.

BAPTISM OF TEN CONVERTS.

A Letter from Mr. Douthwaite.

Sept. 17th.—The enclosed list of ten precious souls recently added to the redeemed of the Lord will, I am sure, make your heart rejoice.

The first on the list, "Choh Ping-yüong," has been the leader of a sect of vegetarians for several years, and has made some hundreds of converts to that sect. He first heard the Gospel last winter, when we were preaching in the street chapel; came day by day for several weeks, always with a fresh argument against Christianity, until his stock was exhausted, and he could argue no longer. Since then he has been content to take his proper place as a learner.

The second, Sï King-ming, is Henry Taylor's servant, the first-fruits of his work in HO-NAN.

The third, Le T'ai-ho, is in partnership with the old vegetarian, Yü Liang-hyi.

The fourth, Liu Teh-piao, is a carpenter, and a member of the army reserve force. He first heard the Gospel last winter, while receiving medical treatment here; and was so impressed by what he heard that, when in camp outside the city, he began preaching to some of his comrades, and induced some of them to come into the chapel and hear for themselves. One of these, Dzing Ko-sin, was converted and baptised last July.

The fifth is an old woman. I shall probably have to report her departure from this (to her) "vale of tears" before the close of this year.

The sixth, Ts'uen Chen-yuen, is the husband of one of the women baptised in July. His conversion was brought about in a very peculiar manner. His wife has for several years been afflicted with a very loathsome disease ("lupus"), which baffled the skill of all the native doctors; so he was advised to apply to some Buddhist priests, who were renowned for their skill in treating such diseases. These gentlemen, of course, fleeced him of all the money he possessed; and then, to excuse their failure, they pretended to have discovered that when she was in the world before, she was very unkind to her husband, whose spirit had now satisfied its thirst for revenge by biting her on the cheek, thus causing an incurable disease. This explanation satisfied Mr. Ts'uen, but not his wife. She accordingly came here for aid, and in a few weeks was so far recovered as to convince her husband that the priests, and their gods, were all humbug. Our brother Pun Dao-yuen then laid hold of him; and led him and his wife to "the Good Physician."

The seventh, K'iu Ling-chong, is the son of K'iu Ts-yüen, who was baptised last July. His mother is also among the inquirers who may be received during this year.

The eighth is the wife of Le Teai-ho, and mother of Hai-an, who was baptised last year.

The ninth, is the wife of Fuh Sung-ts, who was received just a year ago. She opposed her husband for several months, and refused to listen to the "foreign devil" doctrine, until Mr. Cardwell called to see them on his way to Kiu-kiang, and her eyes were opened to the fact that foreigners are *human beings*, and not *devils*. From that day she began to look more favourably on Christianity, and to join with her husband and others in the worship of God.

The tenth is the daughter-in-law of old Yü Liang-hyi; she is one of the most intelligent Chinese women I ever met, and seems likely to be a staunch disciple of the LORD JESUS.

Two others were examined, one from Sing-k'eng, and one from the city of Chang-shan (the first-fruits of our work in that city). They will probably be received during this year. We are not a little troubled about our converts on the border; for they are as sheep without a shepherd, and there seems no prospect of our having a suitable man to send among them as teacher. The only thing we can do is to visit them frequently.

I purpose spending next Sunday with them, and on my return brother Henry Taylor will start for Kin-hwa, when he will probably baptise some of the inquirers from Lan-k'i.

I have engaged two of our converts, Mô Tong-ling and Bi Jing-nyih, to work for the British and Foreign Bible Society, in South KIANG-SI. The Society will pay their wages and other expenses, but they will be under my supervision.

I need not ask you to pray for us, for I know you do so, but I will ask you to pray *specially* for our KIANG-SI converts and to ask other brethren to pray for them also.

From Mr. Douthwaite to his father-in-law.

Sept. 23rd.—Now for the news, glorious news this time. Ten more precious souls saved! This makes the number

of converts baptised since last September thirty-seven. That may not sound much to you, but to us it is no small gratification to see our efforts thus owned by God, while many of our brethren have had to labour on year after year with little or no encouragement. Perhaps it is because God knows the littleness of our faith and the danger of our becoming faint-hearted and weary; so He has given us the privilege of doing a little *reaping* by way of encouragement. Anyway to Him alone be the glory, for it is His doing from first to last.

Lan-k'i has been a hard city to preach in hitherto, but at last, after *eight* years' sowing, there is some probability of our reaping a few souls this year.

In Kin-hwa, too, there are signs of blessing, for which we are *very* thankful.

I am very grateful to you and all who have contributed to the stock of drugs, which I hope to receive in a few weeks, for God is making the medical work a means of great blessing.

The Work in T'ai-chau.

BAPTISM OF EIGHT CONVERTS.

From the Diary of Mr. Whiller.

September 11th, 1878.—Left Fung-hwa for T'ai-chau at 7.30 a.m. Reached our station at Si-tien at 4 o'clock, stopped there for the night, and started next morning at 7.30.

Our path lies through scenery for the most part magnificent; over high mountain passes—some of them very high indeed—across large mountain streams, and through fields of waving corn, ripe already to harvest. As we pass along, one is led to ask the question, What about the poor creatures that cultivate the soil and reap the ripened grain? Are they for ever to remain like the beasts that perish, whose eyes look downwards? Do their thoughts never rise to the great Creator, who gives us rain and fruitful seasons? Alas! they know Him not. LORD, when shall the time come, the set time to favour China, poor, dark China, with the knowledge of Thyself, Thou God of light and love?

September 14th.—Came in sight of T'ai-chau about 1 p.m. In another half-hour we were welcomed by Brother Rudland and the native Christians, who seemed glad that another had come to the help of the Lord against the mighty.

September 21st.—I have now been here a week, during which I hope I have made a little progress in the dialect, which I find differs considerably from the Ningpo dialect.

September 22nd, Lord's Day. — Services interesting, though I could not understand much that was said. The work here, as far as I am able to judge of it, seems encouraging. At 9 a.m. a number of women gathered together at a Bible reading, conducted by Lin S-meo (the Bible-women). At 10 o'clock about thirty persons were present at a service conducted by Mr. Rudland. Pastor Lin preached in the afternoon, after which six candidates for baptism were examined (one of them being the night watchman mentioned in the June number of CHINA'S MILLIONS). Another of these was a lad of fourteen. They have for some time past given evidence of conversion; they seem to have a clear knowledge of the Gospel. They were all accepted, and are to be baptised next Lord's Day. Who can tell the value of even one soul saved for ever?

September 29th. — The six candidates accepted last Lord's Day were baptised this morning, together with two others previously accepted, one of these being a dear old lady of eighty. After the baptism, we remembered the Lord's death in the breaking of bread. A good number were present at the afternoon service. The LORD be praised for what our eyes have seen to-day; we may well thank God and take courage.

Recent Intelligence.

DEPARTURES FOR CHINA.—On Dec. 12th, Messrs. EDWARD TOMALIN and A. W. SAMBROOK left London for Marseilles to proceed to Shang-hai by the *Messageries Maritimes* steamer *Yang-tse*. They will be due at Port Said on Dec. 21st; Aden, December 28th; Ceylon, January 7th; Singapore, January 15th; Hong-kong, January 24th; and Shang-hai, January 30th. Will our readers follow them stage by stage with their prayers?

On December 26th we hope our sisters Miss JANE KIDD, Miss M. A. HOWLAND, and Miss JANE PRING will set out for Marseilles to proceed by the steamer *Ava* of the same line. They will be due at each of the above-named ports fourteen days after the *Yang-tse*. For them also we ask our readers' prayers.

ARRIVALS IN CHINA.—The *Pei-ho*, in which Misses F. and E. BOYD sailed, reached Hong-kong safely on November 30th, and was due in Shang-hai on December 5th. The *Cyphrenes*, in which Mr. and Mrs. STOTT, and Misses MITCHELL, SNOW, and MULLER sailed, arrived at Hong-kong on December 6th, and would be due in Shang-hai during the following week. We may therefore hope that all these dear friends have now reached their destinations.

EN ROUTE.—Messrs. DRAKE, ELLISTON, and PARROTT in the *Messageries Maritimes* steamer *Irawaddy*, wrote from Port Said that they had been greatly prospered in their journey so far. They are due at Hong-kong and Shang-hai about the last week of December, 1878.

MR. C. H. JUDD mentions some interesting evidences of blessing on the pioneering journeys which have been taken into different provinces, and the opening of a school in Wu-chang. We hope to refer to his letter again.

MR. GEORGE KING, *en route* for KAN-SUH, sends his diary as far as Kwei-chau Fu, in SI-CH'UEN. He and Mr. EASTON were well on October 5th.

MR. CHARLES BUDD has safely reached England. His views have undergone such change that it was deemed best to terminate his probation, and request him to return.

MR. MARKWICK is so far recovered from the illness caused by his visit to the famine districts of HO-NAN and SHEN-SI, as to be able to leave Wu-chang for Chin-kiang.

MR. E. PEARSE writes on October 18th from Gan-k'ing, "I have just paid a short visit to Ch'i-chau and Ta-t'ung. At the former place there are three candidates for baptism and one or two persons interested. MR. F. TRENCH is working hard at the language."

MR. DORWOOD, who is to accompany Mr. G. W. CLARKE to HO-NAN to endeavour to relieve the sufferers from the famine, has gone on to Han-kow, escorting Mrs. Pearse, whose baby was ill and needing medical care.

MR. GEORGE CAMERON writing on August 28th from the capital of the YUN-NAN province, gives us an interesting itinerary and account of his journey through KWANG-TUNG, KWANG-SI, KWEI-CHAU, and YUN-NAN. He and the native helper with him (a pupil of Bishop Burdon, of Victoria, Hong-kong) were well, and expected to leave on their return journey about September 1st. They would first proceed to the capital of KWEI-CHAU, 18 or 20 days' journey, and visit Mr. Broumton and his companion, and then continue their journey. The people of YUN-NAN showed them nothing but kindness; and some were anxious for Mr. Cameron to rent or purchase a house and remain; this, however, was not compatible with his arrangements.

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China's Millions.

THE DRAGON BOAT FESTIVAL (*see page* 24.)

Woman's Work.

WE ARE giving this month the three remaining addresses on China at the General Missionary Conference.* Our readers will peruse them with interest, and we trust with profit. We draw attention to the remarks of the Rev. F. S. Turner on the importance of a holy missionary life as the best evidence of Christianity, and to the testimony of the Rev. George Smith, that the best possible men for China are not necessarily men of the finest talents, of the highest culture, and of the greatest acquirements; but that men of ordinary ability filled with the Spirit—men of faith, men of prayer—that these are mighty men for China. These testimonies we believe to be of the greatest value. The address of Mr. Slowan, also, shows that simple men may readily acquire a knowledge of the language, and be of great service to the work.

We would, however, ask the special attention of our readers to the remarks of Mr. Smith on the importance of WOMAN'S WORK IN CHINA. The facts that half the population of that vast empire consists of females who need the Gospel equally with their fathers, husbands, brothers;—that the formation of the youthful mind, the early religious and moral education of the whole rising generation, and the strongest and most constantly operating influence that is brought to bear upon the male part of the population through life, is in the hands of the women; and that these women can only be effectively reached and instructed by their own sex;—these facts show most unmistakably the need and importance of woman's work in China. Our own opinion on this subject is best shown by the fact that during the last year we have sent out fourteen additional lady workers to the field.

But, thank God, woman's work in China is not an *untried* experiment. The success of such

* We regret having no report of Dr. Legge's address. It was read without pre-announcement the day before the expected time, and our reporter was therefore not present.

workers in the various department of schools—home visitation of the women—training, directing, and employing Bible-women—of medical work, and even of itinerant work, is well known by those who are familiar with the various records of missionary labours, and especially of American missionary labours, in China. We rejoice to be able to record in this number of CHINA'S MILLIONS details of such work by our sisters among the Chinese in several provinces, and also among European and American sailors in Shanghai. The LORD increase the number of lady workers in China tenfold!

General Conference on Foreign Missions.

THE REV. F. S. TURNER

(For eleven years a missionary of the London Missionay Society in China, now the Secretary of the Society for the Suppression of the Opium Trade)

Expressed his thankfulness for the meeting of the previous night (reported in our Dec. No.), and for the one to be held that afternoon in the adjoinlng room, for further consideration of the Opium Traffic. He continued :—I will lay before you a thought that has been in my heart for years.

THE WORK A SUCCESS.

But first of all, that I may not be liable to be misunderstood, let me say that I most firmly and sincerely believe in the reality, in the substantial genuineness, and in the success of our Protestant Missions in China. I went out in 1859, and if time permitted I should rejoice to add my testimony, which would be of a similar character to that of the Rev. Dr. Legge (with whom I had the honour to be associated), and of my dear friend Mr. Hudson Taylor, and of Mr. McCarthy and others, as to the great and wonderful progress of the work of God in China since 1859.

The progress *numerically* has been considerable. Where we had tens of believers now we have hundreds—I may say thousands. We have gone forth since then into *new regions;* and whereas in 1859 one thought of the Protestant missions in China simply as dotting here and there the line of the coast, hardly anywhere penetrating a hundred miles into the interior, now, as you know, chiefly through the great blessing of God on the labours of the CHINA INLAND MISSION, the whole of the provinces of China have at least been entered and trodden by the feet of the messengers of the Gospel of Peace.

There has been *spiritual progress*. I do not mean to say that I look upon all our converts in China as perfect saints. Many are feeble. Many have given us occasion for grief; but many show, too, the power of the Gospel of Christ; and I have worked with Chinese Christians who have borne in their flesh the marks of the Lord Jesus—men with great burnt scars upon their skin, where they have endured the torture of fire in the service of the Gospel. I have trodden in the footsteps of a Chinese martyr who has laid down his life for his Lord, and I have looked upon the spot where they cast his corpse into the river.

Yes, I rejoice, Christian brethren, to bear testimony before you to the progress of the Gospel in China, and I cannot understand those who *doubt* the success of Christian missions. I am speaking of Christian people. I cannot enter into their state of mind. If you believe in the Gospel of the Son of God it is impossible that you can doubt the success of the work of His messengers.

THE PROGRESS SLOW.

But I have all my life been one who has looked upon both sides of the shield as far as I could, and if I have a minute or two now I want to address you on the other side of the question. I believe most firmly in the final success of the Gospel of Christ Jesus, but oh! I do see that the progress is slow—is painfully slow; and I do think that in conferences like this it is well, not only to give God thanks, and to rejoice in the success that has been given to us, but to inquire, why, oh why, so slow? Now there are, of course, reasons connected with the slow coming of the Kingdom of God that are inscrutable; but there are, surely, others that are ascertainable, and the one to which I particularly wish to draw the attention of this meeting, and especially that of the fathers and directors of our Missionary Societies, is this—*the question of Christian evidences*. It is one to which my own mind has been directed for years. We cannot enter into the subject, but I would simply point out to you, that surely it becomes those who initiate missionary work, and send forth labourers in the Gospel, to take into their solemn and special consideration the subject of Christian evidences for the heathen. I know there is in Buckingham Street, Strand, or close by, a Christian Evidence Society, of which I believe the Archbishop of York is the president—but we have to deal with sceptics in China also. Now I do not want a Christian Evidence Society for China—a special society established—but I do want that the subject should be considered and taught. You know most of our missionaries go out young men—some of them mere lads, and they have to learn a great deal in the first three years in China. I think this subject ought to be specially studied in connection with missionary work, and brought continually and prayerfully to the consideration of these young men before they go forth. Allow me to make that suggestion.

HOLINESS ESSENTIAL TO SUCCESS.

One word more. The slow progress of our work is not only connected with the paucity of missionaries. It is a fact known to every missionary that there are scores—I may say hundreds—of our hearers who turn away and do not believe, for one who believes. And I turn their attention to the question, *why are some led to believe, and why do others reject the Gospel?* I have found, as far as I could ascertain, that those who believe did not so much believe from logical arguments or demonstrations, but they believe, perhaps, in a very illogical way. They reason in this way—"Look how these Christians try to do good." The missionary hospitals, the schools and the benevolent and philanthropic efforts of the missionaries weighed upon their hearts; and still more there was the power of Christian life and Christian love.

It is upon this point that I would express the intense feeling of my heart to this meeting. *We do not merely want more missionaries, we want better missionaries.* I have heard the name of one honoured missionary (I never met him) mentioned with a kind of holy hush and awe. The Chinese remembered him, though he had not been in that part of the country for years previously. They remembered him, and they spoke of him as though he was, somehow, the evidence of Christianity in himself. That man was WILLIAM BURNS. I never heard the Chinese speak of any other man exactly as they spoke of WILLIAM BURNS. I have read his life. I feel the highest honour for him. I do not agree with all his theological opinions; but oh! I say, if we want to bring the Chinese to Christ, we need to send this kind of evidence; above all, let us send forth men in whom is the spirit of Christ, of Christian life, Christian love, and Christian self-sacrifice—*these are the evidences of the Gospel for China.*

MR. WM. J. SLOWAN,

of the National Bible Society of Scotland,

in the course of a speech on Bible Society work made the following reference to China :—The preceding speaker desired that there might be Christian evidences *for* China. I think we could in our Bible Society annals bring Christian evidences not

only *from* China, but from every country into which our work has penetrated ; and we feel that if what Coleridge said in the last generation was true—"If you want to know the truth of Christianity, try it"—we may say, if you want to be assured of the divinity of the Bible, circulate it. We have sent out six European agents to China—Dr. Williamson, known and honoured by many in this hall, with all his ability and literary skill, as well as missionary zeal ; from him, down to one, who a few months before this time last year was a letter-carrier in a rural district of the north of England, from whom I received this morning a letter, saying that he has already mastered the Chinese—I was going to say thoroughly, but you will not believe that—but sufficiently to be dispatched from Che-foo to Hankow, a journey of four weeks, and then up 600 miles to the north-west, with his companion, to begin the work of circulating God's Word there.

And we have the great privilege of joining in the mission of the Church of Scotland. That mission has gone forth on a new principle, which, young as I am in the acquaintance of the secretaries of the London missionary societies, I would commend to them. They have said, "We must have preaching missionaries, we must have medical missionaries;" but they have gone farther than that, and they have said, "But our mission to China will not be complete unless we have men whose special duty shall be in that mission, not so much to preach as to circulate the Word of God." I hope the day will come when no mission in any part of the world will think itself complete without the Bible colporteur. He is a missionary. If the medical missionary is not to be a mere physician, the Bible colporteur is not a mere bookseller. He is a missionary in his own place, and in his own degree, as thoroughly as any missionary you can send out, and you may trust the Word that comes from him. Sometimes we have reason to regret words that come from the lips of others who occupy a higher position in our thoughts.

THE REV. GEORGE SMITH,

(*of the English Presbyterian Mission to China,*)

said : Mr. Chairman and Christian friends : As you are aware the work in China is carried on chiefly under four departments—the work of preaching, the work of teaching, the work of healing, and the work of circulating the Scriptures, I am thankful to say that missionary work in China has chiefly been successful by the preaching of the Gospel ; confirming what is stated in the Scriptures, that it "pleased God by the foolishness of preaching," not by the wisdom of teaching—"by the foolishness of preaching to save them that believe." I think this characterizes Chinese missions peculiarly as distinct from missions in India. You have heard about the preaching and its effects, and the teaching and its effects, to some extent. Little has been said about medical work, although that has been exceedingly blessed in China.

Now there is one department of work to which I may call your attention—

THE WORK OF WOMEN IN CHINA.

The great object that our Missionary Society has in view is this—that of establishing in China a self-supporting, self-ruling, self-propagating church ; and we consider as an important aid to this end what is done among the women.

I may say with regard to the women of China that they stand in a very different position from those of India. Women in China are much more respected, and have far greater influence in their families, and in society in general, than women have in India ; and they are more accessible. As an evidence, too, of the natural gifts and the power of faith of the Chinese women, I may say that the mission with which I have the honour to be connected is greatly indebted for its success to the labours of the Chinese women themselves. Some of those women in regard to their faith and zeal, and patience and self-denial, might take their place by the sides of their most honoured sisters at home. That I can say. And many of them, by enduring persecution, and risking their lives unto death, have won triumphs for the Gospel in villages and in towns where it would have been unsafe for men to enter. We owe very much the taking of many of the strongholds of Satan in a district of Swatow, which was one of the worst regions in China, to the labours of the native Christian women there. This may show to you the importance of teaching them.

I believe that male missionaries may get some access to women as well as to men ; still there is a propriety in women teaching women, and especially among the Chinese, where there is a separation between the two classes when they assemble together. I remember on one occasion at a place called Kit-yang, the premises were stormed by a rowdy crowd. A great many "lewd fellows of the baser sort" assembled there, trying to put down our work entirely. They entered the building and overturned everything, and they did it on the ground that women were meeting there to hear the Gospel. Well, on going to the mandarin to get this disturbance allayed, he himself was opposed to foreigners going and teaching women. He argued with me on the subject. I told him that Chinese women were in the habit of going to see plays and theatricals with the men, and going to the markets and the temples where men were, and in our country it was common for them to meet with men for worship : why should not they do so in China? But while justifying this system to him, I think that it is a real point of difficulty, and that the Chinese themselves who do not know the Gospel would be the first to appreciate and the most ready to acknowledge the propriety of women being sent to teach the women of China.

The Board of Missions which our chairman represents here [The American Baptist Union], has sent some noble labourers to the district where I was working—one especially, whose name will be familiar to some here—Miss Fielde ; she has been out there for several years, and by going into the country and teaching women, and raising up Bible-women, she has, I suppose, doubled the number of converts in that mission within the last few years, as compared with what had been gained by many years of constant labour apart from such agencies. And our own mission has a desire to follow the same example. The Presbyterians, you know, generally move slowly : we hope they move regularly, and in good phalanx, when they do go forward. They have decided to send out female agency, and one lady has already gone forth at her own expense, intending to support herself there. I hope that by this time she has arrived in China. Let me commend this work in China to ladies ; I know there are many ladies in England who do not know what to do. Here is a grand field for winning souls, compared with which there is nothing in the world to be put side by side with it. They will be welcomed there. Although I have sometimes met with rude treatment in China, in one of the roughest parts of the Empire, I may say that wherever one goes lovingly, kindly, and forbearingly, in course of time you will find that the Chinese are as grateful and appreciate kindness as much as any others.

THE BEST MEN FOR CHINA.

Reference has also been made to labourers in China, and to sending out *the best possible men*—men of the finest talents, of the highest culture, and of the greatest acquirements. With that I wholly agree, but I would add this : do not look *too much* to the highest talent or the highest ability, either physical or mental. These are all useful, but only as the individuals are emptied of self and filled with the Spirit of Christ. I think there is a danger sometimes of pitching too high for missionaries, so that some humble, earnest, soul-loving men are kept back from doing the work of God in China. No! what is needed is men of fair, ordinary ability, who can pick up a language, and to whom it will be no great difficulty, by perseverance and diligence, and God's blessing, to minister to the Chinese in their own tongue. Men and women of this character, and of these natural gifts and acquirements, are needed. They will be most welcome, and will find such scope for their energies in China as they can find nothing like at home, nor anywhere else. And let such be *encouraged* to offer themselves and prepare themselves. *Men of faith, men of prayer—these are the mighty men for China.* Men who have power with God have also power with men. Men who are filled with the Holy Ghost, men who are mighty in the Scriptures, let them go forth, and they will not go forth in vain. Their bow will not be turned back empty, depend upon it. There is a great harvest to be reaped in China. What we need is missionary men and women, themselves wholly given up to Christ, to win China for Christ. That is the stamp of character that is needed, and I do not think that by any means too much should be made of ability and high culture and so on. Men sometimes go forth with these qualifications, and are looked up to by the Church, and are much heard of, but sometimes there is very little blessing given with their work.—(*Time expired*).

WOMEN OF SOUTHERN CHINA.

(Chinese lady with small feet in full dress, and female attendant (servant or slave), large-footed, in outdoor attire.)

Chih-li and Shan-si.

NONE but those who know what it is, personally, to pray, and wait, and watch for months, and it may be for years, for the opening of hearts closed against Christ, or of doors closed to the Gospel, can fully sympathize with the joy with which we have announced from time to time the opening of province after province, first to itinerant work and then, in the case of some, to more localized efforts. But if such was our joy when our *brethren* were able to go so far inland, what grateful thanks are due to God as we record the safe arrival of our first party of missionary *sisters* at the capital of one of the nine so lately unevangelized provinces! On October 23rd, Mrs. Hudson Taylor, Miss Horne, and Miss Crickmay, arrived safely at T'ai-yüen Fu, having been escorted from Tien-tsin by Mr. Baller. A few days later Mr. and Mrs. James arrived, and settled in their own hired house; and Mr. and Mrs. Richard, of the Baptist Missionary Society, were expected shortly. The following letters show that in answer to the many prayers of His people, the Lord granted not only a safe, but also a pleasant journey. And thus it may be seen that, with His blessing, in some parts of China at least, there is no insuperable obstacle to our missionary sisters seeking the welfare of their neglected sisters far away in the interior of China.

THE ORPHANAGE WORK—FROM MRS. HUDSON TAYLOR.

TO A FRIEND.

October 9th, 1878.—I will take the opportunity afforded by a boat journey to tell you how God has continued to help me here in China. Of our safe arrival in China you will have heard. Mr. Baller, whom we expected to meet us, was far away; but Mr. Judd came down to Shanghai for change just at the time, and Mr. Clarke also returned from his journey, and by their help my seven companions were easily arranged for.

After visiting one or two stations I then went to Gan-k'ing, as that seemed the best point from which to get children, who we heard were being sold away to all parts of the empire. Mr. Pearse kindly spared his best helper, who took a journey and brought back two nice girls of eleven and thirteen, one of whom had been sold by her father for 300 cash (about 1s. 3d.) to a man who was subsequently glad to part with her. The difficulty and expense of the long journeys needful to procure girls in this way seemed clearly too great, and the only thing to be done appeared to be to wait, until in cooler weather we could either some of us go and open schools in one of the famine districts (if our way were opened into such), or could, where we were, gather children from among the refugees whom the cold of winter would drive into our neighbourhoods.

One and another said, "Well, what are you going to do now? There does not seem much opportunity for saving orphans at present;" and then, as all along, I felt so thankful that I could, with strong confidence, look back and say, "God provided the money to save them, and so clearly brought me out here, that I am sure He *will* open a way. I will wait and see."

Meanwhile there was plenty to be done. I spent some time in Nankin, while Miss Knight took a change; next went up to Yang-chau to see how the sisters who came out with me were getting on; and then the long-sustained summer heat began to break up and overland travelling to be possible. I had written to Mr. Turner on my arrival, as to the desirability of my going into SHAN-SI to care for orphans there; and on my return to Chin-kiang I found letters from him and Mr. Richard, of the Baptist Missionary Society, saying, "that my letter came to them as the answer to *many* prayers; that there was such an opportunity of winning the people as might never occur again, and that they would give me and my companions the heartiest welcome." All the summer long GOD had been preparing the way for us, by having led Mr. Richard to take up the support of hundreds of children and old people, many of whom after the famine is over would have no one to look to. My letter had been lying unopened for weeks, because Mr. Turner was away, travelling from place to place with relief; but his answer came just at the right time. And now we are on our way; dear Miss Crickmay and Miss Horne are going with me; we have been led step by step, and after a very pleasant little stay among the missionaries at Tien-tsin, are now at Pao-ting Fu, just about to commence our journey over the mountains. We were waiting at Tien-tsin for Mr. and Mrs. James, and purposing going on with them; but there we were grieved to hear from Mr. Turner that he was very ill, we are therefore hastening on with Mr. Baller, who had come with us thus far, and earnestly hope we shall find our dear brother recovering. So far we have had a very pleasant journey; and before us lies blessing upon blessing, and each one will be the choice of our Father for us: "He doeth all things well." I think it will please Him to raise Mr. Turner up again.

Satan has tried hard to make my weakness an excuse for hindering me, but I have asked that the promise of John xiv. 23 may be fulfilled to me, and I can well afford to go in that strength, though I have no other. God is so good to me. I know He is leading many to help us in prayer. I know He is caring for my precious husband and children. He is with you, and with us, and soon we shall all be with Him.

TO ANOTHER FRIEND.

Pao-ting Fu, October 11th.—The Lord has been so good to us, bringing us here in better health than when we started. We were very kindly received by the missionaries in Tien-tsin, and also here, and have had an enjoyable boat journey. Our overland journey involves tedious negociations, and we are eager to get to Mr. Turner, having heard that he was dangerously ill with dysentery. Still the Lord is able to take care of him, and He *will*.

TO ANOTHER FRIEND.

Pao-ting Fu, October 11th, 1878.—On the way to a part of China where a foreign woman has never been seen (*i.e.*

SHAN-SI), I want to fill up a little corner of time in writing to you. To-morrow we start off in springless carts for a four days' jolt over bad roads, after that we have to go over some very high mountain passes called "*Heaven's Gates*," in mule litters. We have come to this point by water very pleasantly; but one seems very far away from home, and letters are long and uncertain in coming. Nevertheless, we are thankful to seize this opportunity of beginning work in SHAN-SI, and God has been *so* good to us all the way. He helps me every day. I have had such full joy in realizing that every thing, small and great, that comes, is exactly what our Father has chosen for us; and it rests me so much to look away from my own weakness, and to feel that it is Christ in me who is to do all the work. "We will come and make our abode with Him." Why should we not claim the fulfilment of this promise every day?

TO HER MOTHER.

Hwei-loh, October 16th, 1878.—Another stage of our journey is accomplished, and we have been obliged to make a day's stay here in order to hire the mountain litters we shall now need. Our experience of cart-travelling has been very satisfactory, much easier than I anticipated; but then we have had everything in our favour—fine weather, the roads at their best, all that could make it pleasant and comfortable. I could not help thinking what a sight we should be in the streets of London. Three two-wheeled carts, having the appearance of each carrying a huge beer barrel, with a box or two tied up behind; two mules to each, one in the shafts, the other, the leader, attached by ropes and walking at the side. To walk behind, as we did part of every day, and see these rolling and jolting along—jerk, jerk, jerk—would have amused you as it did us. Anyone very nervous would certainly have expected to be thrown over many times a day, and been agreeably disappointed; for the carts, notwithstanding their rude construction, are wonderfully strong, and seem to defy the laws of gravitation, or, at any rate, to right themselves, whatever their angle, and jolt on as before without causing the carters any concern. I propped myself up on all sides with pillows and bedding, and wanted nothing to complete my enjoyment but to be able to occupy part of the time by reading, which, however, was out of the question; indeed, I found that I could not *think* undistractedly. The fresh, bright weather made it quite a pleasure-trip. We crossed wide plains, some really pretty, others bare (one misses the hedges of England in the scenery here), and came, every mile or two, upon snug, pleasant villages embosomed in trees. This part of the country, not having suffered from the rebellion, wears an air of comfort that is missing where trees have all been felled and ruins abound. In the part through which we have come they have not suffered from famine either, further than to have to pay much higher prices for everything.

We were called up each morning at four a.m., and jogged on after a cup of cocoa and some biscuits, fruit, &c., till about one o'clock, when the carters stopped for an hour, and took the first of their two meals a day, then on again till about seven at night, when, after a good tea, we were tired enough to sleep without any more rocking. Last night, after having gone some distance by the light of a lantern, through a defile so narrow that a man could not pass us without climbing, we suddenly found four baggage-carts coming the other way. Neither party could go back, so there was a long consultation in the almost darkness as to what could be done, at last they found two spots in the road, just wide enough to allow these narrow carts to pass with the greatest care, so one bullock-cart was arranged in one place, and three in another, and that difficulty, like many another, was got over. Happily the men were all very good-natured; my carter took it so coolly that he lighted his pipe to help the deliberations. We crossed two rivers, the carts and contents being put on barges, and the mules made to swim over, and one afternoon we were ploughing our way through streams most of the time. The people do not notice us much, but are very friendly.

SHAN-SI.

Tai-yüen, October 26th.—We reached the end of our long journey on Wednesday evening the 23rd, and were thankful to find Mr. Turner better, and about again, though not strong yet. Mr. Hill, of the Wesleyan Missionary Society, had not left P'ing-yang for Hankow, as he intended, and came over at once when he heard how ill Mr. Turner was, and doctored and nursed him carefully. He is still here, and will probably remain in the province through the winter.

The houses here are all one-storied, built a foot or more above the ground, the best rooms always facing the south, so as to avoid the keen north winds. In this house there are five principal rooms, and a kitchen facing south, then two good detached rooms on either side of the courtyard, and several poorer ones behind these, then an outer courtyard with more rooms on either side. The kangs, or heated bedsteads, fill half each room, and are used for putting things upon and sitting upon in the daytime, as well as sleeping on at night. They are heated with coal, which is very cheap here. The floors are brick. Houses are all let furnished with chairs, tables, cupboards, sideboards, &c. The people here live chiefly on a sort of vermicelli, sometimes called "dough strings"; they also eat millet, and have very good rice, which they do not like as well, and also bread. We shall miss the fish of other parts of China, but we get abundance of splendid mutton, beef too, and fowls, English as well as sweet potatoes, and cabbages; and there are delicious grapes all through the winter.

We found two nice bright little girls here waiting for us, and there were one or two others, whom we shall have, boarded out because there was no one here who could care for them. Mr. Turner thinks there will be a great deal of suffering all through the winter, and any number of children to be cared for. We expect Mr. and Mrs. James soon, and a little later Mr. and Mrs. Richard.

JOURNEY IN MULE-LITTERS.

The journey by mule litter was very pleasant, though over very rough roads. The "Heaven's Gate" passes disappointed me; I had expected them to appear so much higher; but being day after day among the hills did me good, as it always does. A geologist would have found a rich field for observation—such varieties of strata, hard stone everywhere, then coal and slate, then a red crumbling stone, then sandy clay rent up with fissures on every hand, though it keeps giving way and falling, and so tends to fill up the fissures. The hills were terraced and carefully ploughed, but the ground is evidently more rich in mineral than in vegetable productions. The cities, towns, and villages all looked very deserted, few women were to be seen, many houses were empty and locked up, and of the people we did see a large proportion were in mourning. The harvest had been gathered, and the people were busy threshing. Quantities of beautiful trees were just shedding their leaves. We were struck by the number of gates through which we passed on our route, often quite massive; every village seems to have two. It was also something new to see windows and doors arched at the tops. The first we noticed made us think we were passing a Romish chapel. We passed a branch of the great wall,

and were reminded that we were not far from the deserts by meeting strings of camels, forty or fifty at a time. Sometimes we made our way along the dry bed of a river all day. The litters are like large sedans borne by mules, one behind and one in front, and are long enough to lie down in, and wide enough for two persons; rather awkward things for turning corners, but very comfortable for people who are not nervous. Had we not felt bound to hurry, for Mr. Turner's sake, I should have enjoyed travelling more slowly, and should then have been able to make a few notes every day, and to see more of the people on the way. We are pleased to find that they are able to understand us, speaking Southern Mandarin, so well.

Now I think I must conclude for this mail. Next time I hope to be able to tell you of children gathered and work done.

FROM MISS CRICKMAY.

Tien-tsin, Monday, September 30th.—Our loving Father has certainly gone before us in making arrangements for our few days' stay in this place. Rev. Jonathan Lees and his wife, with whom we are staying, gave us a hearty welcome when we arrived last Saturday, and make us feel so thoroughly at home. The house is very pleasantly situated in the midst of trees and flowers—it is a peaceful, restful spot; and then Mr. Lees himself is such a thorough, noble-hearted missionary, and withal so genial and merry, that we all feel it is a privilege to be here. I trust we may receive all the benefit our Father has planned for us, and be the better fitted, both physically and spiritually, for going on our journey. Yesterday was a day of real refreshment; in the morning and evening we went together to the little church where English worship is held. The different missionaries take it in turn, as far as possible, to conduct the services. In the morning the Church of England service is used, chiefly I believe for the sake of foreigners (not missionaries), who mostly prefer that to any other form. Mr. Lees preached a really thrilling sermon from the 94th psalm, specially the 19th verse. To-day we have been making the most of a leisure day in writing, needlework, &c. The wife of one of the native helpers came in to see us; such a bright, intelligent Christian she seems to be. A young woman also, her daughter-in-law, came. The latter is an old scholar of the late Mrs. Edkins, in Pekin.

TRAVELLING IN CHIH-LI.

Monday, October 7th.—On the boat going towards Pao-ting Fu. Up to last Wednesday we were still waiting at Mr. Lees', expecting Mr. and Mrs. James daily, and to go on with them according to previous arrangement. On Wednesday, however, the way was made very plainly open for us to go on at once, by the receipt of a sad letter from our dear brother, Mr. Turner, from T'ai-yüen, asking that no parcels or letters should be sent on until some foreigner could go with them, as he was laid aside by a very serious illness. Mr. T. was alone when he wrote (that is, without another foreigner), but we trust ere this that Mr. Hill, whom he had sent to, may be with him. On getting this news, and knowing how sorely Mr. Turner might be in need of help, it seemed best for Mr. Baller to go on with us at once; and a servant was provided in the messenger who had brought Mr. T.'s letter, and who knows the road well, and the inn accommodation, &c. All our heavy luggage has been left under Mr. James' care, so that we might have no hindrance to getting on as quickly as possible. We go as far as Pao-ting Fu by water, and afterwards by road on mule-litters. On Thursday morning we got down to the boat, hoping to start at once, but heavy rain and wind prevented. The next day was much the same. This was rather a trial of faith, when we were so wanting to get on, but I could not help thanking God for the confidence He gave us in Himself, that He was doing all well. Towards Friday evening the weather seemed to be clearing up, and on Saturday we woke up to bright sunshine and fair wind. Since then we have been going along capitally, and the boatmen have worked well.

We are a very happy little family party—dear Mrs. Taylor, Miss Horne, Mr. Baller and myself—and get continual amusement from the various incidents connected with the pic-nic sort of life we necessarily lead. But there is more than amusement; we have had happy fellowship in Jesus, and are I trust being truly prepared in heart for the work before us. It is a solemn work, and how precious it is that we can put ourselves into our Lord's hands, and ask and expect Him to manage us entirely, and to fit us as He sees we need! The possibility there is that we may not see our brother, Mr. Turner, again, and the details which we heard from Mrs. Lees concerning the death of Messrs. Hall and Barradale (two missionaries in Tien-tsin, who both died from fever while engaged in the famine-relief work) make one feel how real a thing life is, and the need there is to serve our Lord with whole hearts now while it is day. We can have no possible need for fear; for our Father's eye is continually over us, and *nothing* can come to us but of His permitting. We are hoping to reach Pao-ting Fu to-morrow evening.

Pao-ting Fu, Thursday, October 10th.—By the Lord's goodness we reached here yesterday morning.

Mr. Baller went off at once to find out what probabilities there were of getting mule-litters quickly. He went on also to the house of the American missionaries here—Mr. Pierson and Mr. Ament, and their wives. It was not long before Mr. Ament came down with a cart; Mrs. Taylor and Miss Horne went up with him. I waited for a while in charge of our things until Mr. A. came down with Mr. Baller, they having decided in the meanwhile that it would be better for all our luggage to be taken up to their house, and to start fresh from there. Mr. Pierson has been in China a good many years, and will be able to give valuable help in hiring the mule-litters. Mr. and Mrs. Ament have only been in China about ten months, and Mrs. Pierson a month or so longer. They gave us such a hearty welcome, and so heartily wish us God speed in the work we are going to; it seems just like the Lord Himself encouraging us through them. Mr. Pierson says he has long wished to go to T'ai-yüen Fu himself, and says he shall esteem it a privilege to do anything he can to help us, in the way of forwarding letters, boxes, &c. More and more one feels the *reality* of the one bond in Christ our Living Head.

CART TRAVELLING.

Yesterday we had our first experience of travelling by cart in the North of China, and it certainly is not an altogether enviable one. The carts are like very small covered vans; large enough for two to sit side by side, and some luggage behind. They have two very clumsy wheels, and *no* springs. As these have to go over roads rough and rutty in the extreme, it may easily be imagined that the riding is anything but easy, and the jolts numerous. I certainly should not appreciate many hours together of this kind of travelling, but it is not likely that we shall need to use them, as mule-litters will probably be procurable. If we do, however, the Lord will give the needed strength, we know: "He *hath been* mindful of us, He *will* bless us." So far I am encouraged that we understand the people so well as we do, but I expect further inland there will be more change still in the dialect.

Mrs. Pierson has a dear old Christian woman as servant. She was so delighted to see us, and seemed so pleased at the thought of our wearing the Chinese dress. Last evening was their Chinese prayer-meeting and Mr. Pierson very kindly and cordially introduced us to their native Christians, and we had their hearty prayers.

Saturday, October 12th.—On inquiry it was found that we shall not be able to get mule-litters here unless we wait three or four days, and then it is somewhat uncertain; so it seemed best to take carts as far as a place called Hwei-loh, which is not quite half-way to T'ai-yüen Fu, and hire the mule-litters there to take us over the mountains. We were all astir early this morning; the carts came soon after daybreak, and Mr. Pierson and others were ready helpers in packing them, having boxes, etc., put in and outside at the back, and our bedding so arranged in front as to form a very comfortable seat. After breakfasting, we all joined with the natives in Chinese worship, and then started off, having a loving "God speed you" from our dear friends, and very happy remembrances of our few days' stay in Pao-ting Fu. About two we stopped at an inn for the mid-day meal. After an hour or

a little more we took our places again, until about seven o'clock, when we stopped for the night. To-day we have done sixty li, not very good for distance, but then we did not start till after nine, and hope to do better to-morrow. We all feel full of thankfulness to God for His goodness to us to-day. The carts being packed well, were much more comfortable than we expected, and then the roads were a great deal better as soon as we got outside the city. The inn, too, is far better than we expected. There are two good-sized rooms where we can be quite quiet and private, a privilege I had not hoped for. Of course the rooms are not very handsome, nor furniture over-plentiful, but there is all we really need—a chair, two tables, with what are called kangs for bedsteads. These kangs are built of brick; there is a small hole in one side where a fire is lit in winter time, and as the inside bricks are not all close together, but laid at regular intervals, the heat permeates well through, and makes a nice warm bed, I expect. Of course that is not needed now. A straw matting is placed on the top, on which we spread our bedding, of which we have a good supply, and thus passed a comfortable night's rest. The walls, too, were actually papered—a thing we have never seen down south—but the floor, of course, of brick.

HWEI-LOH HIEN (OR HUH-LUH.)

Tuesday, October 15th.—This evening finds us at Hwei-loh, full of praise to God for His goodness to us during these four days' journeying. We have had beautiful weather, so bright and sunshiny most of the time; and the scenery in many parts has been very nice. I think we have seen more trees these few days, than in the whole time we have been in China put together. The province of Chih-li, through which we have been passing, is extremely flat, but now and again we have seen bonny hills in the distance. The carters, too, have behaved wonderfully well, and been no trouble. We had three carts, one of us in each, and Mr. Baller riding in front, first on one and then on another. Altogether it has really been quite a pleasant trip, and I think we all felt that we were to be envied rather than pitied. This evening, just before arriving here, we had a little excitement, and Mr. Baller left us at mid-day to go on first, hoping to be able to make arrangements about the next stage of the journey before we arrived. We had a pleasant walk in the afternoon (the carts do not go quicker than quick walking-pace), and afterwards Miss Horne and I got up together for the sake of company. It was a pleasant evening, and we enjoyed the ride, although the roads were rather rougher than they had been. Just as it was getting dark, however, we entered a narrow defile, with high cliffs of earth on either side. We had been speaking of the difficulty which sometimes arises from vehicles meeting in the middle of such places and not being able to pass, when we rather suddenly heard the sound of wheels, and soon found that we were in just that predicament. There was nothing for it but for one party to turn back. It was a dark night, but fortunately the men had brought lanterns. After a good deal of loud, though not (and we were glad of it) angry talking, they came to the conclusion that there really was no possibility of passing; we were yielded to, and the people who met us, and who had principally wheel-barrows, pushed back. We have not before been out so late; the carters generally manage to stop soon after sunset, but this evening, of course, they were anxious to reach the end of their journey.

Wednesday, 16th.—We have spent to-day in a Chinese inn. The rooms are certainly not clean, nor inviting-looking, and one could not but feel a decided satisfaction in preserving anything that was clean from coming into close contact with the walls or floor. However, we made ourselves pretty comfortable and were very happy. Mule-litters (two) and mules for the luggage have been hired, and we hope to start very early to-morrow morning, and to reach Shih-tieh by next Monday, from whence we have one day's more journey by carts to T'ai-yüen Fu.

SHAN-SI.

Shih-tieh, Tuesday, 22nd.—Owing partly to rain and partly to the slowness of the muleteers, we could not get this far yesterday, as we had hoped, but arrived early this afternoon. The Lord has been very good to us in prospering us thus far, and giving us such journeying mercies. We seem to have come just at a favourable time of the year, when the weather is, on the whole, settled, and neither too warm nor too cold, and the inns just at this season are less crowded than usual; so that the journey, which we had expected was going to be such a hard one, has been more like a pleasant summer excursion, which many would have gladly taken for their own pleasure, but which our Father has *given* us in the path of service. Oh! how much we owe to Him for all His tender love. Miss Horne and myself have enjoyed so much being able to walk, generally two, or sometimes three, hours a day over the hills. All the way from Hwei-loh we have been amongst the hills—some sandy, others rocky, and a great many terraced for cultivation. Sometimes we were deep down in a valley, and then upon high cliffs; but neither the latter nor the hills were quite as high or rough as we had expected, from what we had heard before starting. It was quite a delight to see a number of trees again; they are so very scarce down in the South, owing to the desolation made by the rebels. There has been one thing very painful to notice, as showing the ravages which the famine has made—viz., the scarcity of men, and, more particularly still, of women and children, in the villages we went through. House after house was closed and empty, the former inhabitants having died, or been compelled to seek a living elsewhere. It must have been a terrible time through which these people have passed.

T'ai-yüen Fu, Thursday, October 24th.—Here we are at last, really at our journey's end. How thankful we were to find that Mr. Turner was a great deal better, and that Mr. Hill had been with him some days. We were up and ready to start by day-break this morning, knowing that there was no time to spare in order to reach the city before the gates closed. The carters, however, were late in coming, and in consequence we did not arrive till after dark, and should scarcely have got in had not our man gone on before, and persuaded them to wait a little. Yesterday was the second anniversary of the day when we first landed in China, and now we are entering on an entirely new stage. May the Lord be abundantly glorified in it all, for Jesus' sake!

For the Young.

EXAMPLE OF FILIAL PIETY.

The following translation of one of the stories taught to Chinese children to lead them to be obedient and dutiful to their parents, even should the latter be inconsiderate or unkind, will, we think, interest our young readers. The translation has been sent us by Mrs. Judd, of Wu-ch'ang, and we hope to receive others of the same series from her.

THE Emperor Shun was the son of quite a poor blind man named Ku-sao. He was a most unjust and unreasonable man, and treated his son Shun very badly. His first wife (Shun's mother) having died, he married again; and the second wife, being not at all a good woman, behaved most unkindly towards the son, frequently accusing him falsely of doing wrong things. Her son also scorned his step-brother Shun, and proudly refused to yield him the respect which it is customary for the younger to show to the elder. In spite of all this unjust treatment, Shun always behaved well to his parents.

On one occasion they sent him to the Lieh hill to plough, when, moved by his filial piety, heaven immediately sent several elephants to plough for him, and a flock of birds to do the necessary weeding.

At another time, his parents commanded him to go to a place called Ho-ping, and make earthenware utensils; he did so, and *not one* was spoilt in the baking.

THE OPIUM SMOKER.—NO. 9.

THE victim of opium is now a homeless beggar, squatting in some out-of-the-way corner, and dependent upon charity for a morsel of bread. His unshaven head well agrees with the general squalor of his appearance, and the ground is now his only bed and table. His sole remaining possessions are his opium-pipe and a few earthenware cooking utensils. Some compassionate person, perhaps a former farm servant, is bringing him a small flattened loaf. This misery and destitution are the consequences of British greed and wrong-doing. And this greed and wrong-doing are not things of the past, of the times of our ignorance. We refuse in 1879 to ratify the clause in the Che-foo convention which might make it more difficult for the British merchant to smuggle opium into China without paying the duty, and might enable the Chinese Government to take the first step towards limiting the injury.

On another occasion they sent him to a place called Lu-chau, to catch fish. While doing so, a violent storm of wind, rain, and thunder arose and injured all who were exposed to it except Shun; he returned home without experiencing any discomfort.

Thus he carefully sought to carry out his parents' wishes, and cherished no unkind feelings towards them.

At that time the Emperor Yao heard of Shun, and in consideration of his filial piety made him a prince, and gave him his nine sons to be his pupils, and his two daughters as wives.

Shun served the Emperor Yao twenty-eight years, and during that time all men in the kingdom possessed of talent, who came under his notice, he put into office. He punished any who were unfaithful to their charge, and in consequence of his wise administration all the realm enjoyed peace, and the kingdom prospered.

The Emperor Yao finally resigned his seat on the throne in favour of Shun, of whose filial piety and wisdom he had had such ample evidence; and Shun became the Emperor of "all under heaven" (*i.e.*, China).

The historian sums up this story in four lines of poetry, as follows—

"Elephants ploughed his field in pairs,
Birds assisted to thin the tares:
Heaven, moved his filial love to own,
Leads Yao to yield to Shun his throne."

The Dragon-Boat Festival.

(See Frontispiece.)

THE first five days of the fifth month are observed with extraordinary hilarity and festivity by the people of Fu-chau. The time of the year often corresponds to the first part of June. The festival, called the festival of the Dragon-Boats, properly speaking falls on the fifth day of the fifth month, but the preceding four days are regarded as connected with it. These five days are spoken of as "Children's festival." The great source of amusement for old and young is the racing of dragon-boats on the river and the lake.

These boats are made very long and slender in proportion to the width. The length is usually forty or fifty feet, more or less. Each boat is capable of carrying from fifteen to thirty men. It is made, in some respects, in imitation of the fancied shape of the dragon, having an elevated bow, resembling the dragon's head with open mouth. The body and stern of the boat are gaudily painted, so as to represent a dragon according to Chinese ideas. The helmsman stands on the stern. Near the centre of the boat are two men, who make a continuous loud noise; one by beating a large gong, the other by beating a large drum. One man sits on the dragon's head, with his face turned toward the stern of the boat, holding in both hands a flag, by which he regulates the motion of the rowers. These men are furnished with stout, short paddles, which they handle with a swift or slow motion, according to the swiftness or the slowness with which the flag-holder waves his flag from side to side.

Large crowds of children and of adults assemble to behold the sport of the racing. Sometimes fans, or cakes, or handkerchiefs are offered by spectators as rewards for the swiftest racer. These rewards often give rise to quarrellings and fightings among men belonging to different boats, who contend, not for the value of the prize, but the honour of winning it. Sometimes it occurs that two boats run against each other or other boats, or the stone butments of the bridge over the river. The boats are made so long and so narrow that they easily break in the middle; or, in case of a collision, many of the men on board of each are usually pitched into the water.

The prevalent story among scholars, who profess to know regarding the origin of this racing with dragon-boats, is substantially the following:—Kiuh Yuen, a high minister, in the time of the Chau dynasty, in the state of Tsu, about two thousand three hundred years ago, proposed certain salutary reforms to his prince, who was his relative. The prince refused compliance. He proposed them again, but was repulsed the second time. Nothing discouraged, he remonstrated the third time, when the prince not only declined to make the reforms, but dismissed the faithful courtier from serving about his person. Kiuh Yuen, not being able to survive the ruin of his country, which he foresaw was impending, plunged into the river and was drowned. His countrymen, among whom he was very popular, on hearing the circumstances of his death, immediately traversed the river in all directions in small boats filled with men, who worked with all their might as if in the hope of recovering his corpse. His death is believed to have occurred on the fifth day of the fifth month; it was celebrated by a similar demonstration on every recurring anniversary.—(*Doolittle's China.*)

Work among the Sailors.

LETTER FROM MRS. DALZIEL.

Shanghai, 17th October, 1878.—We are for the first time since our arrival in China *alone;* and having a quiet evening, I will pen you a few lines. I can praise the Lord with all my heart for His great mercies to us since we parted from those dear to us in England. I have had two months' sickness; now, I am thankful to say, I am quite restored to health. My Lord Jesus is so precious. He guides me so sweetly to realize His presence, causing me to rest in His love all the time, peacefully. When Mrs. Hudson Taylor and Miss Crickmay were here I was down with fever, and Miss Crickmay became my nurse; Dr. Johnston very kindly attended me as long as I needed. I would have liked much to have waited on our friends, but the Lord saw otherwise, and He doeth all things well; we are His, and He will not suffer us to have one little pain too much. He knows how to deal with each member; and this is such a comfort in all our troubles.

My dear husband will have told you that I have the care of Mr. Rudland's little boy; he is a dear little one; we are much attached to him, and he to us. When we do all for Jesus' sake we are made happy in the doing of every kind of work, and we have a little of all sorts of work in Shanghai—work that needs grace just as much as our friends' in the interior. Our God is the God of all grace; and blessed be His name, He does supply!

You will be interested in hearing of my first meeting in the house, for sailors, which only took place last Thursday. Owing to our having no room that we could use for a meeting before, we put off from time to time. Last week, the Lord by His Spirit laid it on my heart to make a beginning. Although our house is not at all suitable for meetings, I thought till the Lord opens another for us, I would give Thursday to sailors, and gave out invitations for all to come and welcome. Four Christian sailors came from the American gun-ship. Three of them decided for Christ a week before; this was so cheering to us, our labours amongst them not being in vain. We had conversation which I trust was profitable to them and myself; then we had a cup of tea together: these men had to return to their ship. At 7 o'clock ten men came; two from H.M. gunship, four from the Sailors' Home, the rest from other ships. The rain was coming down fast, or I think we should have had many more. We had tea to begin with; then sang some of our favourite hymns. Then I told them of the Lord sending us to China, of our happy privilege of working for Jesus among sailors, and of the great blessing God was letting us see in the conversion of many of them. The first meeting was then turned into an inquiry meeting. One of the men said: "I want to get hold of this faith;" we trust he has done so ere this.

Last Sunday was our last visit on the American warship: a good number of men came to hear, and the Lord was with us in power. At the close two young men

professed to accept Jesus as their own Saviour ; praise God ! Another came to me and said, "I guess my mother will pray for you, for bringing her long-prayed-for boy to Christ." Another said, "I guess Mr. and Mrs. Dalziel will be well-known by all our mothers, for we have told them." I said, "Brothers, praise God, and ask your mothers to praise, and to pray to God that we may just be a means in His hands of blessing to many souls." We do realize that many dear ones are praying for us.

Wu-ch'ang, Hu-peh Province.

FROM MISS WILSON.

Wu-ch'ang, October 26th, 1878.—I am now quite established at the lower house, and have had some of the young men here very pleasantly. A month since the tailor found a starved baby and took me to the place with all speed, lest we should be too late to save its life. There it lay in a basket, looking more like a mummy than a living child ; but with great care it revived, and gives me, and the old pó-pó that nurses it, no little pleasure by the smiles that are beginning to come on its little pinched old face.

Mr. Markwick left us ten days since, almost strong. He and Mr. Dorward seem sound in faith, and good, dependable young men.

Yesterday Mien-tsï went with me to the hospital next door, which Dr. Bunn has just opened for women and children. They listened attentively to her very simple, appropriate words, which I felt thankful to hear. As Mrs. Judd cannot often come, it is a great comfort to hope that Mien-tsï can help in this way. This morning we accomplished a long-planned visit to one of the villages on this lake. Mr. Judd and Yao Sï-fu spoke to the men, and Mien-tsi and I to the women ; but my few words needed explaining. The old women going down to the grave without Christ draw out one's heart, and they listen attentively.

This morning a boys' day-school was opened in the house that partly occupies the small piece of land that Mr. Judd has bought. Quite a company of us from both houses went there to morning prayers, and were joined by the neighbours as well as the six scholars.

We had a very good time—the simple Gospel lovingly preached and attentively heard. Wông Keh-chung lives there, and will be a help to Yao Sien-seng, our former teacher, who is very much pleased with this work for the Master. Things have been dull here, but are brightening. May it be a beginning of fresh blessing from the Lord, overflowing to the salvation of the unconverted within and without our families ! Some like to hear, and believe the doctrine to be true. I find that directing a joiner and servants is some help in making one accustomed to hear one's own voice, though I am sometimes tempted to think it is labour lost trying to speak correctly ; but the Lord has work for me in China, I believe, and the only anxiety I feel when near to Him is to be kept near. The Holy Spirit, if not grieved, can, I know, work through me.

November 2nd.—There are twelve boys in the school now. I find plenty of happy work when I am well, and then, too, the words come. We have family prayers here every evening, and I am not afraid to make a few remarks; sometimes one of us, sometimes another leads in prayer. I much enjoy being among the natives, so near the hospital.

The Lord is very good to put such easy work there, and in the schools, within reach. I teach the tailor's wife, and two helpers told me yesterday they wished to learn the Romanized. We much desire the conversion of the four nursemaids.

FROM MR. JUDD.

Wu-ch'ang, November 13th, 1878.—Our friend, Miss Wilson, went with Hu Si-fu (the tailor) and his wife, and her Christian servant, into the country, nine days ago, to visit the family of Hu Si-fu. Miss Wilson's Chinese vocabulary is, of course, very limited; but she hoped, by the help of Mrs. Hu, to be of service in reaching the hearts of the women in that village, which is about thirty-six miles from this place. They would go by boat for ninety li (27 miles) down the Yang-tse-kiang, then by road for two or three miles, and then by boat along a large lake for about six or seven miles more, to Hu's family village. You know that his "family village" means the dwellings of about two or three hundred persons, branches of the same family. I trust God will crown her visit with His blessing.

The discomfort and difficulties of such a visit are not small to a lady of Miss Wilson's age ; but when I urged these against her going she was nothing daunted. The three native Christians with her, will, I am sure, do their utmost to assist her, and God will, I hope, honour His handmaid's trust in Himself. She has already been gone longer than we expected, but having had some few days bad weather has possibly hindered her earlier return.

November 15th.—Yesterday, early, Miss Wilson returned from the country, after being absent ten days. Our minds were relieved from anxiety to find that she had received neither abuse * nor injury ; but, on the contrary, much kindly feeling had evidently been manifested by the village people in the neighbourhood of Mr. Hu's family. I have heard, however, that in passing through the town of Ko-tien, our friend, Mr. Hu, received a few thumps from some there for bringing a foreigner to that place, but he has not himself mentioned this bit of persecution.

Shinkiang—Kiang-su Province.

MERCIFUL DELIVERANCE.

FROM MISS DESGRAZ.

ONCE more has the LORD stretched His delivering hand over us. A few weeks ago we had the narrowest escape from fire we have had yet. Under our windows, at one end of the house, there used to be quite a small hamlet of straw hovels. One day at noon, one of them, only a few steps from our house, took fire ; and in a few minutes those right under the windows were also in flames. As soon as I saw the fire, I called for water to be brought upstairs to throw against the window ; the flames were reaching it. In my anxiety for that one I quite forgot that there were two downstairs in much closer proximity, and when my attention was called to them they had caught fire ; but with God's help it was put out.

* Many of the HU-PEH people are very inimical to foreigners.

From downstairs some of our people noticed that the wooden water-spout under the eaves was in flames. They rushed upstairs, and happily in time, before it caught anywhere else, and pulled it down. One fire-engine had just come, but the danger was nearly over.

Several foreigners came to render assistance. Dr. Platt thought that the house would certainly be burned down, and took away first all my children to his house, then he came back and wanted me to go, but I would not leave. They were very kind, indeed, to me. I happened to be all alone; Mr. Clarke had left the day before for Yang-chau on business.

Only a few days before this there had already been a fire, somewhat further away, but which then might have been brought right under our house if the wind had been high. Through that fire the Lord gave me a Bible-woman, though perhaps I had better not call her such, for she is not able to read very fluently. She is only able to go amongst the women, visit them, speak a few words to them, and invite them to come in. This woman, before I went to England, had been with me for three years as a servant; she was not a believer then. After I left she was with Mrs. Baller and others; when I came back I found that she had made a profession of faith, and had been baptized. Since she left her situation last year she has been living in one of the huts that was burnt down a few weeks ago. For some time past I had been asking the Lord to give me a woman, a Christian, to go out with me visiting the women, and I had been thinking of asking her, but had not done so yet, when the Lord made her houseless. I have two or three rooms downstairs unoccupied, and offered her one, which she was only too glad to accept (her things had been saved); now I have made an arrangement with her to keep her on, as I have told you above. She goes out every afternoon when it does not pour, as it is doing just now, and, whenever I can, I go with her. I have already noticed the advantage of her being here, by more women coming in, especially on a Sunday.

Through the last fire, of which I have given you the particulars, I had another old woman brought to my charge; she was living with her son in a hut nearly under our window. She was nearly always alone, her son being out at work or opium-smoking. She was one of Mrs. Baller's old *protégées*, had accepted the Lord as her Saviour, and was a member of the Church. She was eighty-six years old. Poor old body, she had a very narrow escape from being burnt to death. The day of the fire she was lying down, not being well, and had it not been for a neighbour she would have been burned in her bed. He rushed in, huddled her and her bedding away in his arms, and carried her to a safe place.

A day or two after the fire I saw her come into our door, barefooted, with a small bundle under her arm; except her counterpane, her little all, even to her shoes and stockings, had been burned. She came in, saying, with such a bright face, "I trust Jesus; I do trust Jesus!" I felt so moved to pity her, poor thing, I could not hesitate to receive her. I had her taken to the city, where we have a house, just now empty, kept by a woman who looks after it. I gave her charge over the old body, asking her to take care of her for me. But the two did not agree very well together; and as her son had now found another hut to live in, I thought he had better take charge of his mother again.

She was not expected to live very long; and had she died on our premises, in her son's absence, evil reports would surely have spread abroad. She died yesterday. Every time I, or others, saw her, she used to repeat, "I trust Jesus; I trust Jesus!"

It was not much that she could understand, but she knew that Jesus had saved her, and that, trusting in Him, she would not go down to hell, but that He would take her to heaven. What a change for her, from all her destitution and misery; for I do trust she is now seeing the "King in His beauty."

This has been a day to invite one to letter-writing. The wind has been howling, and the rain pelting against the windows—almost without ceasing—like a Voice calling to one to be so thankful for all the comforts around, when outside, only a few steps away, so many poor creatures are exposed to the wet, only a few mats over their heads, through which the wind and the rain find a free entrance. This is the kind of hut the poorest are living in: bent bamboos stuck in the ground to form an arch, like a croquet iron hoop; over these, very coarse mats, which let even the daylight through, are placed; when it can be afforded they are covered with straw; and this forms the dwellings of thousands. You can get four of these mats for sixpence; and about a dozen of these will make a dwelling for a family, serving for door and all. The whole of it would take as much ground room as a double bedstead, perhaps a little more in length.

The Work in T'ai-chau.

BY MR. W. D. RUDLAND.

The baptism of eight converts was referred to in the extract from Mr. Whiller's diary given in our last number. Since then a fuller account of some of them, and particulars of the work in the out-stations of this district, have reached us from the pen of Mr. Rudland. We extract the following items of intelligence.

I THINK that with care on my part I may be able to stay for some time yet. I am much better and stronger than I was. Nothing but a certain risk of life would make me leave here just now.

The robbery of the people's things at Dien-tsi has made them want to have the temple removed. This, I think, would be a good thing. The owner would give us the materials out and out, and allow them to be removed. I should propose its being removed to the lower end of Lu-gyiao. There, many would be brought under the sound of the Gospel; and the Christians who were too far off to attend could go to Yiang-fu-miao. Some of them live as near to that place as to Dien-tsi. Of course there would be the expense of a piece of ground, and the cost of moving the building, but it would be well worth the outlay.* We should have a good chapel in a good position, and in the midst of a large population.

At Yiang-fu-miao the old house is given up, and one

* Probably not more than £50 would be required to effect this important change, which would bring some thousands weekly within the sound of the Gospel.

taken on the street of the town, which gives a larger sphere for evangelizing, but is not so good for Christian gatherings.

I am sending a young man from T'ai-p'ing Hien to Ky'i-ô, who has been helping Yih-djün for some time. He is a nice young man, and likely to be useful. He reads the romanized colloquial well, and knows a little of the character. Yih-djün is doing very nicely, and I am very pleased indeed with him, and with the state of the work at T'ai-p'ing Hien. It is very encouraging now. I examined ten candidates there recently; we received three, and though the others are delayed for a time, I have but little doubt that on my next visit several more may be received. I certainly should have received three others, but Yih-djün and some of the members thought it would be better to wait a little. This is very unlike what Yih-djün was formerly. Now, he evidently has the confidence of the native Christians, and the confidence I have placed in him while at T'ai-ping Hien, has been fully justified. Pastor Liu said to me the other day that Yih-djün was wonderfully improved. This is a cause for great thankfulness. In three days' time his sister is to be married to Fah-tsing, who is now at Yiang-fu-miao. After all is over he is going there again for a time, as the members desire it. I should be glad if he could have his wife with him, for she is a nice girl, and might be useful, and it would do away with the necessity of having two men there. We are still trying to get a better place at T'ai-p'ing Hien, but there seems no hope. Mr. Liu has been down and tried, and Yih-djün has also tried, but both without success. The reason is, that there are not houses enough for the people, and they have not the money to build. Ground can be had to any extent. The present place is about full with the members on Sunday.

At Hwang-yen there seems to be more encouragement just now than there has been before. There are quite a number of candidates, whom I hope to examine shortly. Fah-tsing has been there for some time with his father.

At T'ai-chau we have had much cause for thankfulness to God. Yesterday week, Sunday, 29th Sept., I baptized eight persons here. Six belonging to this district, and two from T'ai-p'ing Hien. The other one from T'ai-p'ing could not come. (I was too ill to baptize them when there.) Several of them are very interesting cases, and show that the seed sown years ago had taken root, and brought forth fruit.

The first baptized was the night watchman, who used to be such an inveterate opium smoker, and such an earnest worshipper of Buddha. A little more than twelve months ago he looked wretched, ragged, and dirty, and had the peculiar face of an opium smoker, now he looks healthy and fat compared with what he was, and as tidy in his dress as most Chinamen. Instead of getting a precarious living as night watchman, he is again at work at his trade as a bricklayer, and is helping to build our new house. What a trophy of Divine grace is this man, and what a lesson to us not to look on any one as a hopeless case. "He is able."

The next was Yüong-kao's wife's brother, who has been attending occasionally for about seven years. Often have I spoken to him about his soul, but he did not seem at all concerned, but it appears that about two years ago he began to think, and has for some time doubtless been truly converted. He lives near Du-ô-gyiao, about 140 li (say 45 miles) east of this place, and may, in due time, be the beginning of a work in that district. I have long had my eye on that place, but not having the man to put there, I have been unable to open a station.

Another rather interesting case is Yüong-kao's youngest son. He is only fourteen years of age, but it was such an evident conversion that I dare not refuse him, though he is the youngest we have yet received. I trust that we may see more young converts come in in due time.

The next I shall mention, and I think the most interesting of all, was an old woman from Ta'i-p'ing. She is already in her eightieth year, apparently one foot in the grave, but praising God for sparing her to hear the Gospel, and be saved. She used to keep a small incense shop, but has long since closed it, and is doing what she can to get a living in other ways unconnected with idolatry.

Two other females were first brought in, by being invited to attend my late wife's Wednesday afternoon woman's class. One is my teacher's mother. For some time she was opposed to his coming here, but after a while she said that he had always been a good son, but was now better than ever; still she showed no interest in the Gospel herself. When Mrs. Rudland, began this woman's class, she came, and soon was very regular, and dates her conversion from that time. She seems very bright, and I trust may be made useful among her neighbours.

The other woman came about the same time, and also says that she was converted then. There are two others of whom we have good hope. Thus we see the Lord used my dear wife a little while, and then took her home without permitting her to see the fruit of her labours. How it would have rejoiced her heart to have seen these two women baptized. It may be that she was looking down from above on the scene.

I have said but little about my own loneliness, but you know what it must be. Before Mr. Whiller arrived and I was here alone, I felt almost as if I must leave the place. My greatest difficulty now is to get sleep, but the Lord knows and will give grace sufficient for the day. Please remember me kindly to all with you, and ask their prayers for me that I may be kept near to Him and be able to work on for Him a little longer. Mr. Whiller is working away at the language, and I think will be a good speaker.

A Tract Society for China.

We have been kindly supplied with the following minutes of a meeting of the Board of Trustees of the Chinese Tract Society, held on the 29th November, at the Deanery, Shanghai; the following being present:—The Right Rev. Bishop Russell, the Right Rev. Bishop Schereschewsky, the Very Rev. Dean Butcher, Rev. Dr. E. C. Lord, Rev. Dr. J. Edkins, Dr. Suvoong, Rev. W. Muirhead, Rev. J. W. Davis, Rev. J. M. W. Farnham, Rev. J. W. Lambuth, Rev. Woo Hoong-niok, Rev. Bau Tsih-dzae, Rev. Paen Sing-z, and Rev. Wong Jung-ya.

The Rev. J. M. W. Farnham, chairman of the Provisional Committee appointed to prepare a prospectus of a Chinese Tract Society took the chair.

The Right Rev. Bishop Russell offered prayer.

Copies of a Constitution, prepared, after careful examination of the Constitutions of the British and American Tract Societies, were handed round, which the Provisional Committee submitted to the Board of Trustees, to be by them discussed, amended, and adopted as the Constitution of the Chinese Tract Society.

At the request of the chairman, Dr. Suvoong read a succinct account of the steps that had been taken with a view to the organization of this Society, which, it is hoped, will be in course of time a great national institution, like the Tract Societies in Great Britain and America.

The Chairman read a letter from the Rev. Dr. Stevenson, the Secretary of the American Tract Society, in which the writer gave warm and hearty sympathy to those who proposed to organize a Tract Society for China, and made several valuable suggestions relating to the nature of the Constitution needed by such an association.

It was then moved and carried—

"That we do now proceed to the formal organization of the Chinese Tract Society, in accordance with the prospectus issued by the Provisional Committee."

The following officers were elected:—President, Right Rev. Bishop Russell; first Vice-President, Right Rev. Bishop Schereschewsky; second Vice-President, Rev. J. W. Lambuth; Corresponding Secretaries, Rev. J. M. W. Farnham and Dr. Suvoong; Recording Secretaries, Rev. J. W. Davis and Rev. Bau Tsih-dzae; and Treasurer, the Rev. W. R. Lambuth, M.D.

It was resolved "That the Publishing Committee shall consist of four foreigners and four natives, representing the following constituencies:—(1) Presbyterians and Congregationalists; (2) English and American Episcopalians; (3) Baptists; and (4) Methodists.

The following were elected in the order named:—Rev. J. Edkins, D.D.; the Right Rev. Bishop Schereschewsky; Rev. E. C. Lord, D.D.; Rev. S. L Baldwin, D.D.; Rev. Paen Sing-z, Rev. Yen Yung-kiung, Rev. Kow Jin-kwei, and Rev. Dzao Tsi-zeh, Dr. V. P. Suvoong and Rev. Wong Jung-ya were elected to act in connection with the President, Treasurer, and Secretaries. as the Executive Committee.

The Constitution already submitted to the Board was referred to the Executive Committee, to report upon at the next meeting; and the meeting was adjourned to the following Monday, closing with prayer by the Rev. W. MUIRHEAD.

The Board met, as arranged, at the Deanery, on Monday, December 2nd, and, after a full discussion of the proposed Constitution, it was amended and adopted.

Recent Intelligence.

MISSES KIDD, PRING, AND HOWLAND write:—"*Steamer 'Ava,' January 4th*, 1879.—As we are nearing Port Said, we send you this to tell you how abundantly all the prayers offered up on our behalf have been answered; yea, even more than ever our fancies pictured. We do praise the Lord for His goodness, and we know you at home will also do the same. We are all so well, so happy, and so comfortable. We have everything we could wish, and we are all surprised at the sea voyage being so enjoyable. At Marseilles, God sent us Mr. Green. He was staying at the hotel. He knows you. On the Saturday night we had with him such a profitable Bible-reading—a spiritual feast. He made all our arrangements, came to the steamer with us, and gave us a bundle of French tracts and Gospels, which have been gladly received, along with the almanacks and papers you sent, which we duly received. We three have a cabin to ourselves; and next us is an English lady with her family going to Shanghai. A German (a rare Christian) and an American (also a Christian) join with us at family worship. We are, indeed, very well off, and are very grateful. Christian love to all the dear ones at Pyrland Road, and thanks for all their and your prayers.

HOME PROCEEDINGS.—From pressure of matter we were unable in our last number to give a *résumé* of the last quarter's home proceedings. During the quarter, many valedictory meetings, and meetings for China, were held in London and the provinces, from which a deepened interest in that needy land has resulted. Much information on the opium question has been diffused at these meetings.

There were five meetings of the Council of the Mission during the quarter. On October 15th, besides the transaction of the ordinary business, the propriety of assisting suitable medical candidates, in the expenses connected with their medical training, was considered and agreed to. On November 8th, Mr. Taylor read a list of the places in connection with our work in China still needing additional labourers, showing that twenty more men were wanted. The same evening, Messrs. Drake, Elliston and Parrott met the Council, and were commended by them to God in prayer. On November 19th, Mr. Taylor and Mr. Broomhall, who had met the Committee of the British and Foreign Bible Society, mentioned the arrangements agreed to with that Committee; in accordance with which two of the members of the mission, and several native colporteurs would be designated for the following year to the work of Scripture colportage in the provinces of KAN-SUH, SI-CH'UEN, and SHAN-SI; the expenses of that work for the time being will be borne by the British and Foreign Bible Society. On November 26th, Mr. Taylor referred to his hope of proceeding to China (D.V.) early in 1879. A telegram, announcing the safe arriving of Mrs. Hudson Taylor and party at the capital of SHAN-SI, was read; and the departures of Messrs. Tomalin and Sambrook, and of Misses Pring and Howland, when the funds should permit, were determined on. On December 4th, Mr. Charles Budd met the Council, and it was explained to him that his letter, stating his altered views with regard to the principles and practice of the mission, but proposing nevertheless to fulfil his four years of service in the field, and that after that he should seek some more congenial sphere of labour, had been carefully considered. That while every kindly feeling was entertained towards himself, it was felt that his change of views was of such a nature as to be incompatible with further continuance in the Mission. Regretting the necessity for his recall, they hoped God would guide him to a sphere of useful and happy service. Mr. Budd, on withdrawing, thanked the Council for their kind expression of feeling towards him. Messrs. Tomalin and Sambrook, and Misses Pring and Howland met the Council (Miss Kidd had not yet arrived from Scotland) and were commended to God for their approaching journeys and future work in China.

The usual meetings for waiting on God, with fasting and prayer on December 31st, were held at No. 2, Pyrland Road, from 11 to 2 o'clock, and from 7 to 9. Several ministers and friends took part in these meetings, which were well attended. The presence of God was much realized.

MISS FANNY BOYD writes from Shanghai on December 5th, 1878. "We are thankful to find ourselves safely at Shanghai, and happily housed with Mr. and Mrs. Dalziel. The last part of our journey was not as rough as we had feared it would be, and we were so thankful to get into colder weather as we came north. This has made us feel a little stronger again. You will understand the feeling of longing we have to be at our final destination now, and to get to work at the language. I am sure that in this, as in all heretofore, we shall experience the answers to the prayers of God's people at home."

MR. JOS. S. ADAMS also writes from Shanghai, on the same date. "We arrived here yesterday, after a rough passage from Singapore, and were glad to set feet on Chinese soil at last. Praise the Lord! I am very pleased to go to Ch'ung-k'ing, it is a place I have often thonght of. I will write more fully, (D.V.) next mail."

MR. EASTON writes from Ch'ung-k'ing on November 13th, 1878. "We (*i.e.* Mr. Geo. King and himself) have just arranged to start on the 15th inst, for KAN-SUH. Our coolies are engaged all the way to Ts'in-chau. We trust God will enable us to use our time and strength in teaching through this winter, and onwards."

MR. G. W. CLARKE writes from Yang-chau on November 25th. "I am preaching daily here in our new premises, with Chang Shuh-liang. The attendance, generally, is encouraging. Some days last week, we had between two and three hundred men in. There is often deep interest shown, when I refer those near me to the words of eternal life."

MR. MEADOWS writes from Shao-hing on November 13th, telling us of the baptism of six converts—four at Ning-po, and two at Shing-hien. We hope to give fuller particulars in our next.

MR. MARKWICK has been very unwell again, and under medical treatment at Shanghai. Change being recommended for him, he was about accompanying Mr. Wills to visit his out-stations.

MISS MURRAY sends us encouraging tidings of the progress of her work in Shao-hing. We hope shortly to give some particulars respecting it.

MR. WILLIAMSON writes on December 4th, 1878 from Ning-po. He had recently visited the out-station at T'ien-t'ai, where he had the pleasure of baptizing three elderly females. The work there continues to be cheering.

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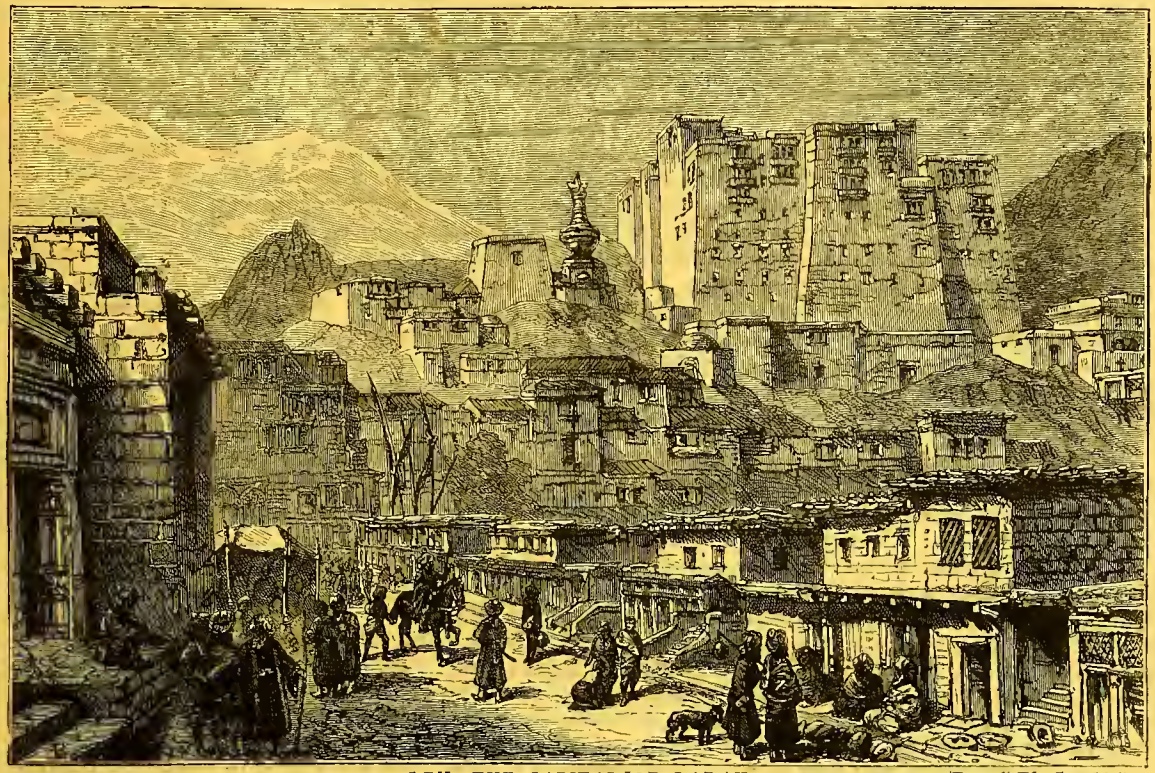
CHINA'S MILLIONS.



LEH, THE CAPITAL OF LADAK. *From "The Graphic."*

Thibet.

PERHAPS there is no country in Asia to which more of interest, in some respects, attaches than to THIBET; and yet, from various causes, it is to a large extent a *terra incognita*. Not only have the exclusiveness of the Chinese, and the fears of the Lamas—the priests and rulers of the people—thoroughly succeeded in excluding European travellers from THIBET proper, but the information which is extant about the country and its people, is for the most part to be found in books or publications not easy of access to the majority of readers. For years prayer has been ascending to GOD to open this sealed territory to the Gospel; and since the year 1853, devoted Moravian missionaries, having been foiled in all their efforts to enter Chinese THIBET, have been labouring among the Thibetans who reside in British territory. They have acquired the Thibetan language, have translated almost the whole, if not the whole of the New Testament, and have conducted extensive educational operations among the people. Their linguistic labours have been of the highest value, and a few converts have been gathered.

Providential circumstances seem to show that the seclusion of THIBET will not be permitted long to continue. In the Che-fu Convention, now ratified, with the exception of its opium clauses, it was agreed that the British Government might send an expedition either from India to China, or from China to India, by way of Thibet. Such an exploratory journey, whenever undertaken, cannot but be pregnant with the most important results. We earnestly desire that much prayer may be offered to God for this interesting country and people. Our frontispiece gives a view in Leh, the capital of Ladak, a province of Little Thibet; and on pages 32 and 33 will be found two other woodcuts, which give a good idea of the general appearance of Thibetan men and women. If not equal in execution to our ordinary woodcuts, they are interesting as the work of a native Christian engraver in Shanghai; and for them we are indebted to the kindness of Mr. Farnham, of the

American Presbyterian Mission in that city. Our prayer is, that these illustrations, together with others that we hope to present in future numbers, may, through the eye, assist the memory and deepen interest in the country and its people, and may lead to that prayerful sympathy which will eventuate in the opening of the country, and in the presentation of the Gospel to many of the millions of THIBET.

May we ask as many of our readers as are able to do so, to turn to a good map of Asia, or of the whole Chinese Empire, and look for a few moments at the extent of the territory of Thibet. Its area, says Wilson, in his "Abode of Snow"—

"is partly a matter of conjecture, and the best geographers set it down as between six and seven hundred thousand square miles, with a very conjectural population of ten millions. With Mongolia on the north; Turkestan, Kunawar, and the mountainous dependencies of Kashmir on the west; Nepal, Sik-kim, and Bhotan, with their Himalaya, on the south; and the mountainous Chinese province of YUN-NAN on the east—it is about as well lifted out of, and defended from, the world as any country could be; and although Lassa is about the same latitude as Cairo and New Orleans, yet the great elevation of the whole country (which may be roughly called a table land of from 15,000 to 18,000 feet high) gives it almost an arctic climate. The great cluster of mountains called the Thibetan Kailas (the height of which remains unascertained, and some of the peaks of which may be even higher than Gaurisankar) well deserve to be called the centre of the world. It is, at least, the great centre of elevation, and the point from whence flows the Sutlej, the Indus, and the Brahmaputra; while to Thibet, meaning by that country the whole country in which Thibetan is spoken, we may ascribe most of the rivers of the Panjab, and also the Jumna, the Ganges, the Irrawaddy, the Yang-tse, and even the Hoang-ho, or great Yellow River."

Referring again to the map, we notice that THIBET proper, though irregular in outline, may be roughly spoken of as somewhat quadrilateral. The curved southern frontier is not less than 1,500 miles from east to west; the northern frontier is about 1,300 miles in length; and the eastern and western borders are not less than 300 miles from north to south.

The inhabitants of this vast territory speak substantially the same language, though there are dialectic differences in various parts; and there is reason to believe that, with only these dialectic variations, the same language is spoken throughout eastern Thibet (the western fourth or fifth of SI-CHUEN, and north-west corner of YUN-NUN), as well as in Little Thibet. The latter country consists of five provinces—LAHOUL, and SPITI, now incorporated in our Indian Empire; and ZANSKAR, LADAK, and RUPCHU, which are under the rule of the Maharajah of Cashmere. The Moravian missionaries reside in the Thibetan village of Kyelang, in LAHOUL, and in another Thibetan village, Poo, twelve days' journey to the south-east of Kyelang, in upper Kunawar, and near to the borders of Spiti. In 1873, after twenty years' labour, they had twenty-three baptised native converts, and it is somewhat remarkable that they were all natives of LADAK. Though unable to reside permanently in the provinces subject to Cashmere, they are able to visit them from time to time during the summer months, and to preach the Gospel and circulate the Scriptures. The seed thus sown will in due time, we feel assured, bear fruit to the glory of God.

The border town of Chinese THIBET, Shipki, has been several times visited by these missionaries. They are not allowed to remain many hours, or to proceed further. Mr. Wilson, from whose "Abode of Snow" we quoted above, visited this town with one of them, and his description of the people, corresponding as it does to a large extent with that sent us by Mr. Cameron, of the Thibetans among whom he resided when in Eastern Thibet, is worth quoting and comparing with our illustrations. He says:—

"The young persons of Shipki have none of the shamefacedness of the women of India. They would come and sit down before our tents, and laugh at us, or talk with us. It was quite evident that we were a source of amusement to them. They were certainly rather robust than beautiful; but one girl, who had come from the other side of Lassa, would have been very good-looking if she had been well washed. This Tartar beauty had a well-formed head, regular features, and a reddish-brown complexion. She was expensively adorned, and was probably the relative of some official, who thought it best to keep in the background. In fact, she was very handsome indeed, lively and good humoured; but there was the slight drawback that her face had never been washed since the day of her birth . . . . In talking with us the men were rather rude in their manner, and after staying for a little, they would suddenly go away, laughing, and slapping their persons in a way that was anything but respectful. Both men and women wore long tunics and loose trousers, a reddish colour being predominant, and also large cloth Tartar boots; but during the heat of the day many of both sexes dispensed with the boots, and some of the men appeared with the upper part of the bodies entirely naked. All the men had pig-tails, and they wore caps like the ordinary Chinese skull-cap, though from dirt and perspiration, the original colour and ornamentation was scarcely distinguishable. The women had, some pig-tails, some plaits, and were richly ornamented with turquoises, opals, pieces of amber, shells (often made into immense bracelets), corals, and gold and silver amulets; while the men had metal pipes, knives, and ornamental daggers stuck in their girdles. The oblique eye and prominent cheek-bones were noticeable, though not in very marked development; and though the noses were thick and muscular, they were sometimes straight or aquiline. The bodies were well developed, large, and strong; but the men struck me as disproportionally taller than the women.

"They have not exactly the typical Tartar countenance, though with clearly marked Tartar characteristics, and there were two or three strangers among them whose features were purely Turanian. The people of Shipki have a striking resemblance to the country Chinese of the province of SHAN-TUNG, and they were large, able bodied, and rather brutal in their manners—not a trace of

Chinese formality or politeness being apparent. The weather being warm, hardly any one appeared in sheepskins, and most of their garments were of thick woollen stuff, though the girl from beyond Lassa wore a tunic of the ordinary thick, glazed, black, Chinese-made flaxen cloth. We did not obtain permission to enter any of their houses, which were strongly built and roofed of stone; but saw sufficient to indicate that these were dark uncleanly habitations, almost devoid of furniture."

Elsewhere he quotes from Captain Harcourt's description of the inhabitants of SPITI:—

"Many of the men resemble veritable Calmucks; and with few exceptions fall, as do the women, very far below the European standard of beauty; indeed, for positive hideousness of countenance, the people of SPITI are perhaps pre-eminent in the British Empire." Mr. Wilson continues:—"For absolute hideousness, so great as to be almost beauty of a kind, I should back a SPITI old woman against the whole human race; and the production of one in Europe, with her extraordinary ornaments, could scarcely fail to create a great sensation. The dress of both sexes may be described as tunics and trousers of thick woollen stuff, with large boots, partly of leather, partly of blanket, which come up to the knee, and which they are not fond of taking off at any time. In order to obtain greater warmth they often put a quantity of flour into these boots, besides their legs, which I fancy is a practice peculiar to SPITI, but might be introduced elsewhere. The ornaments are very much the same as those of the Chinese Tartars, except that the women have sometimes nose rings, which adds to their peculiar fascinations. Not being affected by caste ideas, as even the Lamaists of Kunawar are, the people of Spiti make no objection to a European eating with them, or entering their houses, unless they happen to be rather ashamed of the interior."

It is very interesting to notice that though THIBET proper still remains closed to the Gospel, not only have the Moravian missionaries been able to reside, and labour among Thibetans, as mentioned above, on the west, but also that, through the Che-fu Convention, access to the same people on the extreme east has been rendered much more easy. They were visited, indeed, as long ago as the year 1868 by the late T. T. Cooper, who found Roman Catholic missionaries living and labouring among them. He attempted, but without success, to reach Bhamô by way of YUN-NAN, a journey which was successfully taken by Captain Gill and Mr. Mesny in 1877, and later in the same year by our missionary, Mr. Cameron. One portion of the interesting diary sent us by Mr. Cameron was unfortunately lost in transmission by native post from THIBET; and as he has been travelling ever since, and could not receive the letters informing him of the loss before December, or possibly January, there has not yet been opportunity for him to supply the deficiency. It is not impossible that we may receive a copy of the missing portion in time to give fuller details than we have yet been able to publish, in our next number.

In the meantime it may not be uninteresting to notice what GOD has permitted this pioneer evangelist to accomplish during the few years of his residence in China. Assuming on arrival the native dress, he went to reside at Gan-k'ing, the capital of the GAN-HWUY province; and after acquiring some knowledge of the language, visited all the out-stations connected with our work in that province, as well as many other towns and villages in which there was, and still is, no stated preaching of the Gospel. He next proceeded to join Mr. Nicoll at I-chang, and during his stay there visited all the important cities and towns between that place and the province of SI-CHUEN. In the meantime Mr. McCarthy having opened a station in Ch'ung-k'ing, the commercial capital of SI-CH'UEN, Messrs. Cameron and Nicoll proceeded to take possession of the premises rented, journeying by nearly the same route as Mr. McCarthy had done. After a short stay there, they were joined by an American Presbyterian missionary, Mr. Leaman, and set out together for the political capital of the province, Ch'ing-tu Fu. They spent a little time there, and then went on to Ya-chau (or the city Ya), and Ts'ing-ki Hien; from which point Messrs. Nicoll and Leaman returned to Ch'ung-k'ing, leaving Mr. Cameron to proceed alone to Eastern Thibet. Crossing the border at Ta-tsien-lu, he visited Li-tang and Pa-tang (or Bathang), crossed the Kin-sha or Upper Yang-tse River, and on the very borders of THIBET proper and Assam continued his journey to the last Thibetan town, A-ten-tsï, in YUN-NAN. Thence *via* Ta-li Fu, he went to Bhamô.

Not being permitted by the Indian Government to recross the Burman frontier into China, he proceeded to Rangoon by the Irrawaddy, and thence by Singapore, Hong-Kong, and Canton to the newly-opened port of Pak-hoi. From this port he again went inland, and in the following letter gives an account of his journey across the provinces of KWANG-TUNG, KWANG-SI, a corner of KWEI-CHAU, and YUN-NAN to its capital. We have since heard that on his return journey he visited Kwei-yang Fu (capital of KWEI-CHOW) Ch'ung-k'ing (commercial capital of SI-CHUEN), and was proceeding to Kwei-lin Fu, the capital of KWANG-SI. We trust that the journeying mercies that have hitherto been extended to him, will be continued during this journey, and that in due time we may hear of its safe and successful termination.

Kwang-si and Yun-nan.

Letter from Yun-nan Fu, the Capital of the Yun-nan Province, (Dated August 19th, 1878).

BY MR. JAMES CAMERON.

I WAS in the newly opened free-port Pak-hoi when I last wrote. I remained there about six weeks, and was encouraged by seeing the numbers of people who daily attended the preaching of the Gospel in the chapel belonging to Bishop Burdon. The native catechist in charge informed me that several were hopeful inquirers,

and others had a good knowledge of the leading truths of the Gospel. The place had only been opened about six months. One disadvantage under which they labour will remain for some time: their hearers are changeable, many being seafaring men, and so only remain a few days, and are then off to other ports. If these men become truly converted, through them the Gospel may spread to many parts on the coast. I believe if they once get a few good converts the work will grow quickly, as the literati are not so bitter against the Gospel there, as in many other parts of the province.

On June 11th I left Pak-hoi accompanied by a young man, a pupil of Bishop Burdon, and a servant. We first visited the prefectural city of Lien-chau, where we spent six days, and had not a few opportunities of making known the truth, both in the streets and in our inn. I could not speak the local dialect, but met some who understood and spoke Mandarin, while the native brother with me was quite at home amongst them, he being a Cantonese. The dialect was a little different to that he had been used to, but his stay in Pak-hoi had made him quite familiar with the variations.

From Lien-Chau we took wheel-barrows to Ling-shan, a district city more to the north, and not far from the frontier of the province of KWANG-SI. We were four days on the road, but were able to do a little work in some of the villages as we went along. In some of our halting-places we sold many small books and tracts, and also spoke. In the district city we remained four days, but had heavy rain, and so were not able to be out much. We had very many visitors, and, having a place for them to sit in, were able to make the Gospel known to them. While there I had many applicants for medicine, and was glad I was able to relieve not a few, having a good supply which I had received from Mr. Soltau in Bhamô. But many came with long-standing diseases, whom I could not help. If we had a medical missionary in Pak-hoi I expect he would soon have his hands as full of work as he could well attend to.

Leaving Ling-shan we took one day to the West River, where we expected to get a boat to the prefectural city of Nan-ling in KWANG-SI. That afternoon I sold many books and tracts, and spoke to many people, for the place was large, and the inhabitants were curious to see and hear the foreigner. The native helper had also a good opportunity or speaking, as Cantonese was well understood, although we were then out of the Kwang-tung or Canton province. After dark we secured our passages in a boat, and embarked ready for an early start.

MEN OF THIBET (*see page 29*).

We had a pleasant, although rather long passage. Were able to visit several places on the river-side, where we sold books and preached. As a rule we found the people rather opposed to the Gospel. The name of Jesus seemed hateful to most of them. On arriving in Nan-ling, we got quarters in the city, and as many came to see us, we went out early and sold books along the streets, and afterwards spoke for a little time in our own place. The people, as a rule, were not at all friendly; they had no desire to see or hear the Fan-kwei-lao [foreign devil gentleman—a strange mixture of opprobrium and respect]. I did not remain there as long as I at first intended, lest doing so should give rise to disturbance, which I had no wish to

see. I remained, however, about four days, and sold many books, &c., and had not a few opportunities of speaking.

From Nan-ling we took four days to the district city of Lung-gan. Here we only spent one day, as it was a miserable place. Had many callers, and so were able to let them know what we came for. In the afternoon of the following day we took passage in a boat to a place thirty li further up. The boat was so crowded that we had scarcely room to sit. Our arrival caused a little stir, but I went out with books at once, and thus drew the people away from the inn. After our evening meal I had a quiet talk with many around the door.

Left early next day by boat for Shang-lin, a city still further up. The boat did not stop at the city; but I landed to pass through it, while the boat and natives went on to the market town a little further up on the opposite bank. On ascending the bank I was astonished at not seeing any city, as it was said to be near the bank. Passed through a small hamlet, where I saw no one, except one or two in a house. I then went towards a large building, where I gathered about half-a-dozen men round me, to whom I spoke for a little time, and then gave them a tract or two, as no one seemed to have cash to buy them with, I then discovered I had passed through the so-called city, and was then in front of the Ya-mun. The district is governed by a local official, and the office is hereditary, but recognised and sanctioned by the Imperial Government. I find many districts in this quarter are so governed, but the Imperial Government is trying gradually to undermine the authority of the local chiefs, and appoint instead ordinary mandarins. I expect, in a few more years, there will not be a local official in the whole province.

THIBETAN WOMEN (*see page 29*).

On arriving at the market town, I found the natives had secured me a lodging. My presence soon drew a crowd around, but as I went at once into the street they soon dispersed. On the street a good many came to listen for a short time, and again in the afternoon had not a few who came round us in a shop into which we were invited. Some were very anxious to argue, and try to justify themselves in their worship of heaven and earth, &c. Here we could neither get boat or coolie but at an enormous price.

Next morning for the first half of the day, we passed through a rough part of the country—very few inhabitants and but little cultivated land. About noon we rested in a small village, where we got a man to carry our things to Eng-lung (also called P'ing-ma), the city we were bound for. We arrived there early in the afternoon. I was much exhausted, I suppose by the heat of the sun more than by walking, and had to rest a long time before I was able to go out. Did not remain in the streets long, but sold all the books the people seemed desirous to have. Next morning we had early visitors to whom we spoke a little; then had to leave the inn, as it was not convenient for them to have us in it all day. Soon found other quarters only a little distance off. Eng-lung hien is made up of three villages. The higher, where we passed the night, was the market town; the middle, the business place; the lower contained the official residence,—which, for the time being, was only a large temple, as the new official was a government man, and, having just replaced a local chieftain, had as yet no Ya-mun. There was one official building in the place a little distance off, and also a city wall. Spent a good part of the day outside and had many listeners. After dark heard of a boat, and taking passages, went on board about nine p.m. Had many visitors in the inn up to the time of starting.

On the way up we visited Fung-yi Chau, where the native helper and I went on shore. I spoke for some time on the street to many people, the boat, in the meantime, going on to a village higher up, where they had to discharge cargo and pass the night. After selling books and speaking for some time we left the city, and had a long walk to where the boat lay. All along our route the rice looked bad for want of rain.

We arrived about dark on the 17th July at Peh-seh, the highest point on this river to which large native boats can come. Went on shore early next morning, and got a tolerably comfortable room in a quiet inn. The native assistant and I went out early, but were not able to do much, as it was a great feast day in honour of their great goddess. We sold a few books and returned to our inn, where we spent the rest of the day quietly. Had not very many visitors. The city is not large or important. All the trade is done in the suburbs outside, and there the large bulk of the population resides. We spent some days in the place, and sold all the books we could afford to part with. Spoke a little in several places; once in the city, in front of the Ya-mun, to a large and attentive crowd. The first time we stood to preach we only sold a few books, and were unable to say much, as they had so many questions to ask. The trade seems to be chiefly in

the hands of the Cantonese, of whom there are many in all the principal places along the route.

The next stage of our journey was over land, and took us some thirteen days in all. We had for the greater part of the way to wade through water, which helped much to give us sore feet. We only passed two small cities by the way. In one, Kiu-chau, we spent a Sunday, and had a little talking to visitors, and also attempted open-air speaking, but with little success. The next city, Si-lung Chau, was rather larger. We spent part of two days in it, and got a good hearing on the street in front of the official residence. The people spoke good mandarin; some understood a little Cantonese. We passed through several villages—some a good size—and were able to do a little talking. In the villages we found that most of the inhabitants spoke a local dialect of which we could make nothing.

Hing-yi hien, also called Hwang-tsao-pa, we found to be a busy place, although not large. It is the first and only city we passed through in the province of KWEI-CHAU. The Roman Catholics have a good chapel here, and some converts. My presence did not attract the notice of people much. Many took me for a priest, and wondered I was not staying in their chapel. We remained only three days, as it was very cold, and we were only provided with summer clothing. Spoke to many in the streets, and in the inn to a few. Many listened attentively.

From that city we took nine walking days to the capital of YUN-NAN. Had to stop one day in a large village, being detained by rain, but beyond speaking a little to those in the house we were able to do no work. We spent also a Lord's Day in another place; and had a few visitors in the evening, who came to hear the Gospel. Our road was, on the whole, through a poor country; rice dear, and very bad, the worst I have yet eaten in China. Had several long stages, starting early, and only getting to our resting place about sunset. There were several high hills to cross, and we were often uncertain whether we were on the high road or not. We tried to get men who knew the road before starting; all said they knew it until we tried them, then we often found them at fault.

We were glad when we arrived within sight of the capital of YUN-NAN in the afternoon of the 17th. We did not find a suitable inn until near dark. We have now good quarters, and hope to pass a few days here ere we set out on the return journey.

Si-ch'uen Province.

BY MR. F. EASTON.

THE following notes of Evangelistic work in the province of SI-CH'UEN, though not very recent are, we think, worth putting on record, as showing the accessibility of the people in the eastern part of that province. They are extracted from an account of a journey of eighteen days from the city of Chung-k'ing, our head-quarters in the province, to Pao-ning, the capital of a prefecture two-thirds of the way towards the province of KAN-SUH. The whole account is interesting, but too long to quote fully. We have previously referred to Hoh-chau, between Chung-k'ing and Shun-king Fu, and will therefore commence our extracts with the latter city, which has recently been visited twice, once by Mr. McCarthy, and once by Messrs. Cameron and Nicoll, of our mission, and Mr. Leaman, of the American Presbyterian Mission.

Shun-k'ing Fu, Monday.—Took a walk through the city. It is a very large city, but not particularly busy, many of the main streets being occupied with private residences, clubs, &c. Most of the business seems to be conducted in the suburbs outside the city, in the very long street by the river-side. The heat being intense, I returned to the inn, and conversed concerning the Gospel with the inn-keeper and a trader, who had bought a book of a foreigner on the streets of Chung-k'ing.

In the afternoon I went on to the street, it was hard work to make oneself heard amidst the bustle of business and general traffic. The street was soon blocked and business hindered, accordingly I moved into a side turning; but this happened to be the coolies' and chair-bearers' near cut to the old city; so that I eventually had to evacuate. Returning to the inn for some more tracts, I then made for another part of the city, and presently came upon the market-place, of the existence of which I had previously been in ignorance. This is a fine open space, with a number of stools and stalls, something like some of our English market-places.

The day was drawing towards the close, all general business was over, the large tea-shops were full of people, and here and there was a fortune-teller, a songster, exhibitor of pictures, or some other trifling matter, I joined a group of people who were examining a row of portraits drawn by the exhibitor. There was the rich man and the poor man, the old man and the young man, the hermit, priest, mandarin, &c. "You haven't a portrait of a foreign man here," I remarked, for the eyes of most of the people were upon me by this time. "No," they replied, smiling. "Then you can look upon the reality," said I, "and that is better than a portrait; but please to listen as well as to look, for I have something important to tell you." In a moment I had a large and attentive audience. Come and drink tea, come and drink tea," said several voices. "Thank you," I replied, "I will come presently." I had looked to God for grace, and so trusting in Him, I proceeded to tell the blessed Gospel of God to these willing listeners. They appeared to understand me well, which fact gave me confidence; and they listened and I talked till some time after dark. They then purchased the whole of the sheet-tracts I had and a few books; but they were not anxious to get the latter, not purchasing the whole of the handful I had with me. I then joined the friends who invited me to drink tea, and found that they were Roman Catholics. They wanted to know the difference between our religions, &c. They informed me that their number in this city is small, but there is a foreign priest who has just built a holy chapel. Returning to the inn, I met one of my coolies on the street in search of me, and wondering what had become of me.

Tuesday.—One of our coolies unwell, and his shoulder so bad that he cannot carry. The weather is so unbearably hot,

that I am anxious to get further north as soon as possible. After much delay another man was temporarily engaged, and we left Shun-k'ing Fu, and after walking forty-five li arrived at Kin-t'ai-yang where we got very bad accommodation. It not being quite dark, I went on to the street, and at a tea-shop in front of a large Taoist temple I found a few people, with whom I talked for some time, and then sold them a few books and tracts. In the evening the Taoist priests paraded the street, playing bag-pipes and beating small gongs ; this, I was informed was because the hearts of the people were likely to be upset, and inclined to sickness or evil by the trying heat.

Saturday.—At daylight it commenced to thunder and rain, but not continuously, so that between the showers we managed to get over the twenty-five very large li and reached Pao-ning Fu. We had some difficulty in getting an inn, but after a little time managed to get indifferent accommodation outside of the city. The examinations are being carried on just now, and the entire city is crowded with both civil and military students from nine smaller cities, and the counties of which they are the capital. Our inn is filled with military students, each one having his own horse. Some of our friends at home would laugh heartily to see the child-like and ridiculous performances these athletes perform ; for the entire examination is nothing but a series of athletic sports, having scarcely anything to do with military knowledge. In the evening I had a helpful conversation about the Gospel with my two coolies ; they were interested to hear something of my religious experience, and seemed to understand that a mortal man with a hope in Christ must be a happier man than if without hope. May the Holy Spirit convince of sin and quicken them to regeneration. They can read pretty well and are reading the catechism, &c.

Chung-k'ing.—You will be sorry to find me here again, but so God has ordered it. On my journey from this place northward I enjoyed a nice time of preaching in Hoh-chau and Shun-k'ing, and several of the large villages on the way, and on the eighteenth day reached Pao-ning Fu (nearly two-thirds of the way between Chung-k'ing and KAN-SUH.) The examinations were being held, and the city was crowded with candidates from nine hien—districts or counties. I thought, God helping me, here is a good opportunity of sending something of the Gospel to nine hien that are not visited. But upon the day I arrived I became very unwell, serious symptoms soon manifested themselves, and after remaining there seven days, thinking my illness would probably be a prolonged one, and not having the medicines required, I returned to Chung-k'ing, where I arrived on the 7th inst. I could do nothing but pray on the journey, and God had mercy on me : I began to mend on the road, and am now feeling tolerably well, simply weak and unequal to any exertion. I have had a slight attack of small pox.

My coolie taking advantage of my illness, and of my servant closely attending to me, decamped with all our things ; but steps are being taken to recover the things, and I expect soon to get them. So God tries and teaches us ; but I can believe that all things work together for good, that His hand is in all, and that He is accomplishing His purposes. I think it will perhaps be unwise of me to attempt any more walking journeys till after the heat. But the multitudes seem everywhere equally sunken in sin, and ignorant of the things of God, so that there is plenty to do let one's lot be cast where it may in the whole empire. I will look to Him and He shall direct my paths. I have felt much led out in prayer for yourself of late, and plead for you incessantly.

I-chang Fu.—I am glad to say I am feeling pretty well again, and that I have recovered nearly all the things stolen from me without any official interference. When I left Chung-k'ing Mr. Nicoll was pretty well, and numbers of visitors were daily coming for conversation. I had hoped ere this to have been in KAN-SUH, but God is guiding, though our wishes are not gratified.

We ask the prayers of our readers for Messrs. Easton and King, who have gone again to north-eastern SI-CH'UEN and southern KAN-SUH, that special help, guidance, and protection may be afforded them.

Our Opium Trade with China.

BY MR. S. S. MANDER.

IN OUR November number we printed a letter by Mr. Mander, which clearly showed that England was a *loser* by the opium traffic, and not a gainer. At the present moment there are few subjects of greater national importance to our own country than this momentous question. Altogether, apart from the sin and the disgrace of the trade, of the ruin we are working in China, of the hatred we are perpetuating, the fact that the opium traffic paralyses a healthy commerce which might alone supply Manchester and Liverpool, Birmingham and Sheffield, with an ample outlet for all they could produce, and which might so occupy the carrying trade, that our dockyards and ship-builders would again be in full occupation, while a well-paid labouring class would themselves be more profitable consumers, instead of being, to a serious extent, dependent on charitable support,—this fact alone is at this time of commercial depression one of the gravest import.

We now proceed to give another letter by Mr. Mander, in which he shows that India itself, in whose supposed interest all this wrong-doing is continued, is also a loser by the trade. Will not our readers all pray for the abolition of the traffic?

LETTER IX.

INDIA A LOSER BY THE TRADE.

SIR,—I shall now proceed to show that India herself also loses by her opium trade *much more than she gains*. It is admitted that the opium traffic is not a just one, but it is pleaded that it is too lucrative to be dispensed with. And no wonder, when the Government makes a profit of £96 per chest on the 40,000 chests it yearly sends to China from Calcutta. Such was the

average annual profit for the eight years ending 1872. But in addition to this it gets £60 a chest as duty on 40,000 chests more of opium grown in native States, and sent to China from Bombay. No wonder that when Indian finances in most years show very serious deficits, there should be heard protests against the surrender of this revenue. "Would you," it is said, "suddenly cut off nine millions from our already inadequate Indian revenue?" For this is the amount at which the opium revenue is frequently put in Parliament and elsewhere.

But it is *not* nine millions. The gross opium revenue was nine and a quarter millions in 1871-72, when it reached its highest; but that amount has to be reduced by the cost of production, including the cultivation of the poppy and the manufacture of the opium, which, according to the Blue Book on the Progress and Condition of East India, brought the net revenue for that year down to £7,657,213. But the *average* of the net revenue for the ten years from 1864 to 1873 was less than this—it was only £6,413,597.

1. I deduct from this amount £125,000 a year for loss of interest on advances, thus:—

It is known that as soon as arrangements have been made with the ryot for the cultivation of the poppy, and before a hoe has touched the field, he receives a certain amount in advance; and when the plant is above ground a second advance is made; then, when the crop is gathered in and delivered, the ryot receives the small balance due to him. I say small, because these advances generally cover two-thirds or more of the whole value of the crop; and they are usually so long in being recovered that, according to Sir Charles Trevelyan, the greater part of the advances of two years must always be outstanding. In 1864 the amount thus lent out was estimated at about £2,750,000. Speaking of these advances, Sir William Muir, one of the highest authorities, says in his Minute of 1868:—"I understand that the opium department is not charged with any interest for the use of the money. It seems to me that full interest should be charged." At the lowest rate (five per cent.) at which this can be estimated, it would amount to £125,000, which sum must be deducted from the supposed net opium revenue, leaving it only about six and a quarter millions sterling.

2. Take next the question of famines.

There is striking evidence that the diversion of so much of the best land of the opium-growing districts of India from cereals to poppy-growing is one of the causes of the frequent famines in those districts. The only remedy for them is irrigation, and where the poppy is grown, most of the irrigation goes to it. Mr. Tinling says, in his "Poppy Plague," "that in the last eight years one region of India, that of Behar, the very home of the poppy, has been visited with three terrible famines." When in 1868 1,200,000 people died of famine in Rajpootana, we know that it was aggravated by the fact that the contiguous district of Malwa, which used to supply Rajpootana with grain, was occupied by the poppy. The people perished, and the loss to the revenue was immense, for one and a quarter millions of taxpayers and buyers of dutiable articles were gone. What the loss was I do not know; but when a million and a half of people died of famine in Orissa, in 1865, the loss was stated at £200,000 in remission of taxes alone; and such was the depopulation that very heavy loss to the revenue from various causes would continue for many years; and so it must have been in Rajpootana.

We have now come, however, to times when English public opinion will not permit people to die by millions of starvation, but requires the Government to feed the people. In 1874, Lord Northbrook had to feed four millions of people in Bengal for four months, at a cost of six millions sterling; while 500,000 acres of the best land in the several districts thus affected were covered with the poppy. There is now occurring in the Madras and Bombay Presidencies another terrible famine, which taxes all the efforts of the Government to meet it, and will cost five or six millions. Indeed, a loan of five millions has just been issued to meet it.* It is the fourth famine in twelve years. If they continue to recur at this rate, the cost of thus feeding the people will average not much less than two millions a year, or probably much exceed that sum. This, however, by no means represents the actual loss, which is very much more; but if you estimate the share of the poppy in producing or aggravating the famines at only one-fourth of this sum, or £500,000, you reduce the opium revenue to five and three-quarter millions per annum.

Having now shown that the opium revenue is so far fallacious that it is not nine millions but only five and three-quarter millions, let me proceed to give reasons for regarding even *this* revenue as *entirely* fallacious.

3. The injury done to the population of India by the consumption of the opium must be first noticed.

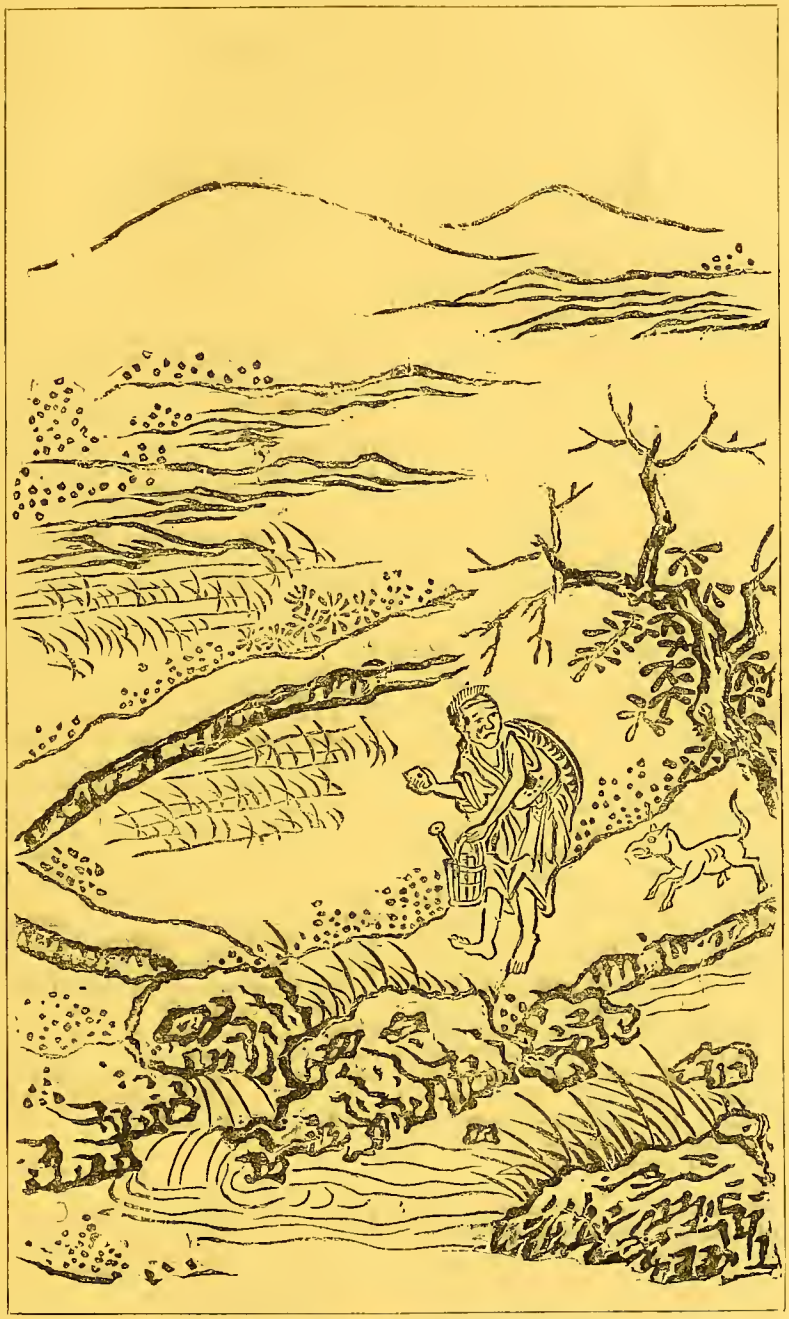
Sir Stamford Raffles thus wrote of the evil, which has fearfully increased since his day:—"The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals, of the people (of India), and it is likely to perpetuate its power in degrading their character, and enervating their energies, as long as the European Government, overlooking every consideration of policy and humanity, shall allow a paltry addition (paltry in his day) to their finances to outweigh all regard to the ultimate happiness and prosperity of the country."

Major-General Alexander, of the Madras Army, speaking of his own experience, said, that "the character of the Sepoy is now tarnished by that vice which is the one dark stain on the military superiority of his English comrade. I have heard judges, magistrates, and collectors bear their testimonies to the rapid deterioration of the native character through the use of opium and ardent spirits. As to the Mohammedans, the race is wasting away. They acknowledge it, and always attribute it, among other causes, to the use of opium and bhang (the juice of hemp used for intoxication) which were purchased from the Government." He also quotes what he affirms to be authentic and official authority, to the effect that "A still greater evil than the oppression of the natives, is *the rapid demoralisation of the vast population of India from the growing habit of opium-eating*. Even the Hindus, said to be the most temperate people in the world, have caught the mania."

Mr. Bruce, superintendent of the tea plantation in Assam, writing about 1840, to the East India Company, characterised opium as, "*that dreadful plague* which has depopulated this beautiful country, turned it into a land of wild beasts with which it is overrun, and has degenerated the Assamese from a fine race of people to the most abject, servile, crafty, and demoralised race in India."

These are not obsolete statements; indeed, Mr. Arthur Phayre, writing from the Residency at Baroda in 1874, said:—"Last year I found that Rajpootana, and all that country to the northern part of Gujerat, Cutch, etc., are literally enslaved by opium. It is now given even to the children in Rajpootana. In fact, the evil is fearfully on the increase, and it is painful to see the moral as well as physical effect upon all classes in the opium-

* This was written June 26th, and has no reference to the laret and still more severe famine in the same districts.



THE OPIUM SMOKER.—No. 10.

CRIME too often follows the destitution caused by opium smoking; for *at all costs* opium *must* be had. Thefts, robberies, or even murders may result. The wretched culprit may have to flee from justice, or to make his escape from a neighbourhood which will no longer tolerate him. The very dogs pursue him. The cut before us seems to present such a scene. Probably, the bucket in which the wanderer carries his pipe, and the labourer's hat slung behind him, are both stolen. Some cave among the hills may shelter him, or the rocks shield him from the cutting wind. There, as he contrasts the affluence of his youth with his present position, he may think of the nation which, by force of arms, has rivetted the opium smoker's fetters, and rendered the Chinese Government powerless to keep from its subjects this seductive vice. He, poor ignorant heathen—the victim of our Indian Opium Revenue—may think that High Heaven will surely avenge China's wrongs. *Is it possible that he may be right?*

growing sphere of the country, and indeed wherever it can be had cheap." The fact is, that England has so far turned the energies of the people of India to the production of opium, that this dangerous drug now constitutes more than a fifth part of her entire export trade.

The demoralisation thus clearly shown to be produced by the consumption of opium in India must, it is plain, far outweigh the profit gained upon the opium sold in India; it must go far also to outweigh the profits on the entire opium trade. This loss would arise in many ways; as first, by the increased cost of police, law courts, gaols, etc., the result of the greatly increased crime producing (see Letter II.). Second, by the diminished use of various dutiable articles, also consequent upon the habit. Without entering into particulars, this must represent a very large set off against the opium revenue, though its amount cannot of course be stated.

4. Does it not seem remarkable that of India's exports to China, which, in 1874-75, were valued at eleven and a half millions sterling, the legitimate trade should amount to only one-sixteenth of this sum, and that less than an eightieth part of it should represent manufactured goods of all kinds? Yet it is obvious that the demand for them was prevented by the opium, which stood for ten and three-quarter millions out of the eleven and a half millions, and which went directly to incapacitate the consumer for buying anything beyond the bare necessaries of life. Here, then, is an immense market for India close at hand, and the entire legitimate commerce between them (export and import), during the year 1875, was less than one penny per head for the 200 millions of India, and less than one penny per head for the 400 millions of China. In other words, the imports from China to India were less than one penny per head for the population of China, and less than twopence a head for the population of India; and the exports to China were less than one penny a head for the population of India, and less than one halfpenny a head for the year for the population of China. And this is not all. This includes raw cotton and rice; but India has hand industries of a very important character; yet all she sends of manufactured goods of all kinds is less than a farthing per head per annum for the population of India, and less than half a farthing a year for the population of China. Two immensely populous countries, near neighbours, including one half the human race, and this is the extent of the interchange of their respective industries under the tutelage of the most commercial nation in the world! Why, if it were fifty times as much, it would still be small. But this is what comes of our suicidal opium trade. The legitimate commerce of India with China is ruined; and the loss cannot be reckoned at less than our entire opium revenue.

But we must go further.

5. We have had two terrible wars with China, and they cost India (notwithstanding the indemnities paid by China to atone for her resistance to our opium traffic), according to Sir John Lubbock, six and a half millions sterling. The interest of this forms a deduction, whether recognised or not, from our opium revenue of not less than £300,000 a year. But what is to prevent another war? We were almost plunged into one last year through the murder of Mr. Margary, whose mission connected itself only too plainly with this traffic. That mission is acknowledged to have been for the purpose of opening up a new route into China for British commerce; and at the present time opium constitutes seven-eighths of that commerce. Another war must come soon; and then how many *years'* dishonest gains will be swallowed up?

6. But indeed much of the expense of war is constantly going on. The trade is a warlike attempt upon an otherwise friendly nation. How else can we explain the presence in the Chinese seas of twenty-five of Her Majesty's ships of war? There is Vice-Admiral Ryder's flag-ship, the *Audacious*, an ironclad of 6,000 tons, four other vessels of 4,000 tons each, and twenty others ranging from 3,500 to 584 tons. Such a force could not possibly be required if the trade were according to the wishes of the people, and of the benignant character usually ascribed to commerce. From the profits of the opium trade, then, we must deduct at least three-quarters of the cost of this fleet, which, estimating its proportion to the whole Navy expenditure, cannot be less than £400,000 a year. If the cost of this fleet is not to be deducted from the opium revenue, the only difference is that England herself has to bear it. The same remark applies to the interest of the debt incurred by the wars with China, to which we have just referred, and by the Indian Mutiny.

7. It may surprise many of your readers to learn that the great Indian Mutiny was really due to this very traffic. Startling as this statement may be, it rests on no less authority than that of Sir Henry Lawrence, who, in a letter to Lord Canning, then Governor-General, attributed the discontent which led to the mutiny, not to greased cartridges, but to the General Service Enlistment Oath which was administered to the Bengal army. This "General Service Order" had been issued by Lord Canning, because he wanted troops for China to serve in the "Lorcha Arrow" war, which sprang directly from the opium traffic. The order disgusted and alarmed them, because crossing the sea involved a breach of caste; it was represented that they were to be compelled to submit to it, and the older Sepoys remembered that the 47th Regiment, in 1824, had been mown down with grape shot for refusing to proceed to Burmah under similar circumstances.

Judge, then, what is the value of the opium revenue, if, beside all the other deductions I have enumerated, this also has to be reckoned—the cost in men and money of the great Indian Mutiny of 1856-58, which was stated by the eminent financier, Mr. James Wilson, as a capital sum of thirty-eight millions, involving an annual charge of about two millions up to the present time.

The above-mentioned deductions reduce the opium revenue to three millions; and I leave it to you, Sir, whether this amount bears any proportion to the loss which India sustains by the injury to her trade, or the loss of revenue by the demoralisation of her people.

Are we not right in saying that she, like England, loses largely by the transaction?

Wu-ch'ang—Hu-peh Province.

(Wu-ch'ang Station.—Missionaries: Mr. and Mrs. Judd, Miss Wilson, and Miss Emily Snow. Native Christians in communion, about 20.)

FROM MR. C. H. JUDD.

YESTERDAY morning Yao Shang-teh and I went into the country to visit some villages. Taking bedding for us both on my pony's back, and riding alternately, we were not too weary to preach whenever we came to any houses. The first good-sized village we reached was Lo-kia-hang, about nine miles from here. Other missionaries as well as myself had formerly visited this place, but as yet we could see not the least signs of any good impression there.

The people are very indifferent, and the head scholar of the place came to tell us that the people did not want our religion, unless we had also plenty of food to give them. He added, that *he* read to them on the first and fifteenth of each moon the "Sacred Edict," with its exhortations to filial piety, &c. In the course of our conversation this teacher of the people allowed that heaven must certainly have a Lord, but confessed he did not know who the Lord of heaven could be. I replied that he was a strange teacher of the people, and yet could not tell them who is the Lord of heaven and earth. It was this very thing we had come to teach them.

Not very encouraged here, we proceeded to a small market town about five miles further on, which we reached about 4.30 p.m. This place, Yiu-fang-ling (or the Oil-mill Hill), is one long street of shops. We preached in this street, and sold books and tracts until dark. After supper a most interesting debate took place between two men who sat at our table, the one denouncing our Christians as those who would do away with all their ancient customs of image worship, and destroy all their ancestral tablets, the other man contending as earnestly that, while he was not one of our religion, yet all we said was good and true. He urged that idolatry was not their ancient religion, that the images worshipped only commenced to be such in the Chow dynasty, and "Where," says our friend, "were all your gods before that? was there no god in heaven or earth before these images were made?" This brought out no small vent of feeling from his opponent, who declared that our friend, if he was coming to that, would soon be throwing away the tablet of his ancestors. This gave me an opportunity to tell of the *honour* a Christian man gives to his parents, while he neither *deifies* them, nor *worships* a block of wood in their memory.

Next morning, before breakfast, we again visited the street, preaching and selling tracts. After breakfast we waited the arrival of the country people to the market about 9.30 a.m. (rather a late hour here). We had an excellent time of preaching; both Yao and myself were helped of God to speak for some time, and we had excellent attention. From the remarks, questions, &c., put to us, I gather that a much clearer idea of the living God and Jesus Christ His Son as our Lord and Saviour has entered into the minds of the people. I could not but feel that the Holy Spirit was aiding us to preach the Gospel of God's Son, and was opening their minds to understand. The warm and open remarks of approval, made at the expense of the speakers being rebuked by their own people, showed us that an interest was being awakened. Some present had heard the Gospel frequently in the Wesleyan Chapel, Wu-ch'ang.

We returned home, feeling sure our short visit of two days in the country had not been in vain. The use of my horse enables me to make short excursions within a day to places I should not be likely to visit often if I had to go afoot, and I find that a knowledge of some of the facts of the Gospel is getting abroad.

We had recently a most excellent sermon from Yao Siensen (now my school teacher) on the hatefulness of sin in God's sight. His text was, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." He had himself been led into a fault by a professing Christian, and had felt unhappy about it, until it was fully cleared up. On that Sunday evening he voluntarily confessed his failure before all present at the meeting, and said with evident feeling how God had made him feel the wickedness of sin by his own failure. He said that the chapter read on the previous Lord's-day by Yao Shang-teh had been greatly blessed to his own soul, and he wished now to express it. I have seldom, if ever, heard the deceitfulness of our natural heart so earnestly and forcibly set forth as then by his address. He closed with the words, "The most *hateful* of all things in the world is *sin:* the most *precious* of all things, far above gold and silver, is the precious blood of Jesus." "Often," he said, "have I heard it said, 'Good has a good reward, evil has an evil reward,' but it never went to my heart; but God's Word has now reached my heart, for I have felt the power of those words, 'The wages of sin is death.' Only think of that, '*death;*' there is nothing men fear so much as death, and 'the wages of sin is death.'" It was evident that several persons present were deeply impressed by his address. He remarked to me one day, "It is really wonderful how God's Word reaches the heart: it is so different from all other books." May God grant him to be long spared to us, and that he may grow in grace and the knowledge of our Lord!

We have just learned that our dear friend Dr. Mackenzie, of the London Mission, is to leave Han-kow for Tien-tsin. He is an excellent man. I trust he will be much blessed at Tien-tsin. Mr. Griffith John (London Mission) has just been into the country, and had great encouragement. I hear that near Hiao-kan some persons brought out their idols, saying, "We don't want them any more. When we prayed to them in the great time of draught they did not help us; they cannot be true gods"! We hear that the godly life of a man named Liu has been the means of much blessing there.

Kiu-kiang—Kiang-si Province.

FROM MR. CARDWELL.

To Mr. Broomhall.—*December 22nd*, 1878.—You will be glad to learn we are getting on with the house, though not so fast as I could wish. One has need of much patience to be able to bear with Chinese workmen, and more especially with the masters, who are given to appropriate the money advanced to purchase material for their own private use, which now and then brings matters to a standstill.

The Lord has been very gracious in giving us a continuation of fine weather, as well as supplying us with funds to go on thus far; and we believe He will enable us to accomplish all that is in our heart as regards Ta-ku-t'ang—house, boundary wall, chapel, and schoolhouse. The building of the boat will have to be deferred for a time. The outlay will be more than I first estimated, owing to several unforseen necessities. I have been much comforted and encouraged all along by the precious promises of the Lord, which have come to me with such power in the time of need that I could not possibly in the least doubt His will and guidance in the matter. When funds were nearly exhausted I laid the need before the Lord one Saturday morning at Ta-ku-t'ang. Upon opening my Bible this verse gave me instant relief, and confirmed my faith, Isaiah xli. 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." I started soon after for a walk of thirteen miles to Kiukiang. The next morning a letter came from Mr. Moore, enclosing cheque from Mr. Taylor for 240 taels. Thus did the Lord prove His faithfulness and His loving care. They who trust in the Lord shall not want any good.

You will have heard, no doubt, of our being able to hold on our way at Ho-k'eo, a large commercial town 700 li from here. We are glad to be able to tell you we have since then rented a house at Kwei-k'i Hien, two days'

journey this side Ho-k'eo. After the Chinese New Year I hope to send a man and his family to reside there.

I ask an interest in your prayers that we may be guided as regards opening another place, and that a suitable man may be provided to occupy it in the name of the Lord. Earnest reliable native helpers are our great need. The Lord is able to supply this need also, for nothing is too hard for Him.

It will soon be twelve months since we left you. It has been a year of mercies multiplied. Faith has been tried, but it has become strengthened by the exercise, and a source of joy and peace in the Lord.

I leave (D.V.) again to-morrow for Ta-ku-t'ang. We are thankful to say we are all well.

Tidings from Shan-si.

MRS. HUDSON TAYLOR, in a letter from T'ai-yüen (the capital of Shan-si), commenced Nov. 20th, informs us that all the missionary party were well, Mr. TURNER daily gaining strength. Mr. and Mrs. JAMES were continuing to reside peacefully in their newly-rented house, and Mrs. JAMES has had a nice little girl of six years of age taken to her. Mr. and Mrs. RICHARD, of the Baptist Missionary Society, had arrived, to the great joy of all our friends: they are both noble, unselfish missionaries. A suitable house had been rented for the orphanage: it was very dilapidated, but repairs were progressing, though as usual in China, slowly. They had heard of some more girls, but of course could not receive them till the house was ready. Mrs. Taylor continues:—

"Last Sunday we had a very happy day among the women: twelve came here, and I am sure there was work done for eternity. We are being greatly helped. We have concluded to try and provide work for all needy women, and have seven now under employment: many clothes will be needed for children and destitute persons, besides which we propose to let them spin thread, weave, etc. If we were to begin to give relief we should be overwhelmed with applicants, and it would be almost impossible to know who were really deserving. By giving work to all who will do it we shall avoid difficulty and not pauperise the people, while we shall have more opportunity of influencing them for good. We go to see where all who come to us live, and so have access to numbers of houses. Mr. RICHARD thinks we should have all the city at the doors if we gave money to all the poor creatures who come begging, and might even have disturbance, and be turned out in consequence; so we give nothing but a basin of millet at the door, and seek to help at their own homes those who are in distress.

"The new house will, I think, prove very suitable for our work, both for situation and arrangement; it is dry, near to the people, and yet on one side very open. As it stands now, there are twenty rooms; but we shall need some alterations. Some of the ceilings are low, still we unanimously think it will just answer our purpose. There is a large yard, suitable for a playground; and a well just outside the front door. We pay 20,000 cash (under £5) deposit, and 3,500 cash (under £1) rent monthly."

The following extract from a letter to her father-in-law may interest some. Before Mrs. Taylor left home for China, feeling very much the responsibility of leaving her husband and children, and being very desirous of having unmistakable guidance, she earnestly prayed that if it were God's will for her to go, He would give her a sign in a definite answer to prayer. She remembered Gideon's fleece, and asked that He would graciously confirm her conviction of duty, if it were His will, by sending her a certain definite sum of money—not more, or less—with which to accomplish certain objects. The answer came in a gift from her father-in-law. Writing to him on Nov. 22nd, she says:—

"I have just been thinking how much, how very much I owe to you, for the gift of £——, sent just before I came away. I could never tell you half the blessing that definite answer to prayer through you has been to me: it has been my strength ever since. It was God's promise to me that He would stand by me when alone out here; it was His promise, too, that He would bless my dear husband and the children *more* in my going away than by my staying; and I believe He has done both. I feel I must thank you again, and ask you to rejoice with me. *You* know how hard it was to leave my husband; how his poor health, and the pressure of work, all made it harder to come; so you will understand best how very good God has been in giving me such joy and confidence in Himself that I have been, as it were, upborne on eagles' wings, and have found it most blessed to leave all for Jesus. I do so enjoy thinking that when we are re-united again in a little while, that too will be of God's ordering, and HE will rejoice in our joy.

"Here in this far-away city we are finding the people so friendly, and there seems less prejudice to overcome than in Nankin or Yang-chau. The promise of Isaiah lviii.: 'Then shall thy health spring forth speedily,' has been literally fulfilled to us all; for here, where fever and dysentery have raged, we are improving in health. The air is more bracing than any I have felt in China."

Recent Intelligence.

MR. HUDSON TAYLOR is expected to sail from Marseilles for China, early in March, after holding some meetings on the Continent. He will (D.V.) be accompanied by several new missionaries. Letters of a private and personal nature can either be forwarded to him to the care of Mr. Broomhall, 2, Pyrland Road, London, N., or addressed, "China Inland Mission, Shanghai, China." In either case such letters should be marked "Private." Messrs. TOMALIN and SAMBROOKE reached Hong-kong, January 26th, and were due in Shanghai, January 30th. Misses KIDD, PRING, and HOWLAND reached Singapore, February 1st, and were due in Shanghai, February 13th.

MR. F. TRENCH writes from Ning-kwoh Fu (an outstation in GAN-HWUY), where he had gone, hoping to make more rapid progress in the language from being left alone among the Chinese:—"Dec. 17th.—We have just arrived at this city. Our native brethren are in the new house, which we have taken and occupied about a month: the new premises are certainly much superior to the old, and almost face them. My joy in God's service has been very great since I have come to China, more so than I had experienced when in England. I feel that He has advanced me to a charge of more honour, after trials of faith. Here I see a labour of the greatest glory my soul could desire; for His Name of holiness and beauty *must* be borne by His messengers to the darkest valleys of the earth. He yearns that many, many of these poor Chinese may yet be brought into His fold, be watched over by His shepherd of love, may yet gaze on His glory, and rejoice in the everlasting brotherhood of heaven."

MISS HUGHES writes from Yang-chau, on Dec. 24th:—"We shall be a large party this Christmas, Mr. and Mrs. ADAMS, Miss MULLER, and Miss SNOW having joined us. My children are improving very much; four of them profess to have given their hearts to the Lord Jesus. I really believe them to be sincere. I am very well now. Miss SMALLEY gets on nicely with the girls, and with the language; she has the ability to make a useful missionary: we are very happy together. Miss BOSSIER is well, and sends her kind regards."

MR. MOORE, writing from Yang-chau on Dec. 25th, says, "We are glad to be home again. Mr. G. W. CLARKE tells me that he has not been more encouraged anywhere than here. I do feel that God's presence is with us, and that we have reason to be hopeful about the work here."

China's Millions.

VIEW IN BHAMO.

History of the Bhamo Branch

Of the China Inland Mission.

FOR the above VIEW IN BHAMO, and for the other cuts given in this number, we are indebted to the publishers of Dr. Anderson's excellent work, MANDALAY TO MOMEIN. The engraving was taken from a photograph by Major Williams; and shows the rude buffalo carts used by the natives to convey firewood, or grain, and other produce.

At the suggestion of several valued friends we propose to give a short *résumé* of God's dealings with us in connection with the branch of our work carried on in Bhamô, before referring to the more recent tidings which we have received from our brethren residing there. In attempting to do this, we are carried back in memory to the time when our thoughts as to the formation of the CHINA INLAND MISSION first began to assume definite form. Engaged for several years in London, together with the Rev. F. F. Gough, of the Church Missionary Society, in the revision and reprint of a version of the New Testament in the vernacular of Ning-po for the British and Foreign Bible Society, we often looked up from that precious Word, on which we were feasting as well as working, to a large map of the Chinese Empire, and thought of the teeming millions who had never heard of the Gospel of God's grace. The thought came over one, with ever-increasing weight and solemnity,—thirty-three thousand persons will die in China to-day without hope—without God—in the world. We looked at our Christian Chinese helper (Wông Læ-djün, now pastor of a native church in Hang-chau), and remembered that there were eleven out of the eighteen provinces in which the Gospel, which had been so blessed to him, was yet unproclaimed.

Our work progressed slowly, yet each month as it passed away was carrying one million

Chinese souls beyond the reach of the Gospel—twelve millions every year. And this, while to ourselves (as to every individual Christian) was given, without limit, the power to ask in prayer *whatsoever* we will, in the name of our Lord Jesus Christ—a power necessarily involving great responsibility. We felt constrained to desire, and to ask God to raise up men to carry the Gospel all over the Empire; and that, if He saw good, He would give open doors both from the East and from the West to hasten the thorough diffusion of His truth. We wrote to our beloved and honoured friend, the Rev. William C. Burns, then in Pekin (from whom we had derived those views of evangelistic work which have been developed and carried out to a considerable extent in the formation and working of the CHINA INLAND MISSION) asking his prayers, and, if possible, his co-operation in the projected enterprise.

While preparing the outfits of the first large party of missionaries who sailed afterwards in the *Lammermuir* in May, 1866, we were rejoiced by receiving the following letter from Mr. Burns:—

"PEKIN, *January 5th*, 1866.

"DEAR BROTHER,

"I had the pleasure of receiving your very welcome letter a few weeks ago, and was rejoiced to see that though you had delayed so long your return to this land, your heart has been meditating good things for its unenlightened millions, and that you are purposing (if the Lord will) before very long again to set your face towards China.

"Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one; and if, by the help of God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and clamant in the view of all the Protestant Churches. The only part of your proposed scheme that strikes me as happily unsuitable is that which contemplates entering China from the Burmah frontier. Now that we can obtain passports to travel in any part of China that is not the seat of rebellion, the way is open to proceed from any of the open ports, if desired, to the boundaries of BURMAH and THIBET. We hear that very lately a Protestant missionary has reached Shanghai, after having gone as far in SI-CH'UEN as the borders of THIBET. We have not heard the name of the individual, but he is supposed to be a self-supported young American, named Bagley, who last year paid a visit to Pekin. He was in the United States a local preacher, connected with the American Episcopalian Methodists.

"The difficulty, as far as I can see, of carrying out your plans will not be so much in perigrinating the country, as in getting the new missionaries permanently located, and then afterwards in supplying them in positions so distant and isolated, with the outward means of support. However, the command is plain, 'Go ye into all the world, and preach the Gospel to *every* creature;' and He who gives the command, adds for our encouragement, 'Lo, I am with you alway, even unto the end of the world.' Let us then go forward, assured that 'no good word shall fail of all that the Lord hath spoken.'

"Whether it shall be the Lord's will that I should take a part with you or not in this blessed work, I am at present unable to form any conjecture. Human probabilities seem to be against such a course; my brethren in the south having been for some time urging my return to Amoy, Swatow, and the new field opened by Dr. Maxwell in Formosa. However, I shall keep, if spared, the matter before the throne of grace; and who can tell but that the Lord may, notwithstanding all obstacles, open up my way to join you in some part of your exploratory journeyings?"

WM. C. BURNS.

It will be seen from the above letter, that our work at Bhamô is no mere after-thought, but entered into our original plan. Subsequent events showed that, for the time being, Mr. Burns was right as regards BURMAH; and for some years the project was in abeyance—though not abandoned, and from time to time remembered in prayer. It became more and more evident that the time would come for the carrying out of this, as well as of other parts of the original plan. At length that time did come; and in April, 1875, Mr. Stevenson, after nine years' experience in China, accompanied by Mr. Henry Soltau, sailed from Glasgow for Rangoon.

After a very successful passage, they reached that port on the 14th May. Our friends found communications with UPPER BURMAH suspended, and at once commenced work for the Lord at Rangoon. Mr. Stevenson gave himself especially to the study of the dialect of Chinese spoken in YUN-NAN, and to the Burmese language. Mr. Soltau principally occupied himself with evangelistic work in the English language in Rangoon and in Maulmain; and many souls were brought to the Lord. After a few months thus spent, Mr. Stevenson, who had not ceased to wait upon God for guidance, was powerfully impressed that the time had come to go forward in the strength of the Lord. Writing to us on the subject in September, 1875, he says:—"*I feel that so much prayer has been offered for Western China, that our success is absolutely certain.*" He wrote to Mr. Soltau, then in Maulmain, who immediately joined him; and the Rev. Mr. Rose, of the American Baptist Union, kindly agreed to accompany them. They left Rangoon on the 9th September for Mandalay, to ask permission of the King of Burmah to allow their residence in Bhamô. Events which subsequently transpired lead us to believe, that if they had delayed their departure *a single week*, it might have been hindered altogether; and we cannot but see how clearly God guided His servant as to the time, as well as to the way, in which he should go.

The following extracts from a letter written to us immediately after their departure, by a Christian merchant who had shown them much sympathy, will be read with interest:

"Many would counsel delay in this enterprise. Some have the impression that the political horizon is too dark at present on the Burmo-Chinese frontier. Others share this feeling with another: 'Good work can be done in British Burmah.' Again, it is said, 'There will be war,' and the inference drawn is practically, 'Don't trust yourselves among the savages till the sword has tamed them, and prepared the way for you.' Many other reasons are also adduced, and marshalled in full uniform under the auspices of that giant spectre, jungle fever, which is abroad at this season of the year. I mention these facts in proof of the profound interest which the presence of Messrs. Stevenson and Soltau has created in Rangoon—an interest which has perhaps too much care, and too little faith in it.

"To me the reasons for delay are not satisfactory; I have heard them before frequently. This week brought round the twentieth anniversary of my arrival in Rangoon, and therefore I cannot be charged with hastiness or crudeness of judgment through lack of experience. The existence of the Kah-ch'ens

was known then, and they had been visited by an American missionary, who, strange to say, is alive now. A friend dined with Mr. Stevenson and myself the other day who lived in Kah-ch'en villages some weeks, and received much kindness from them. He noticed that they had peculiarities, and he did not offend them. He is of opinion they would do no one any harm who showed a friendly spirit. An opinion like this is of much greater value than a host of conjectures.

"The utter lack of faith in Christian mission work which one sees among men who are sensible on other points, and men of experience among the people also, is marvellous. One who heard your desire expressed to see some of the Kah-ch'ens brought to the feet of Jesus, said, 'Hem! that sentiment is beautiful; but he does not know the Kah-ch'ens; he should see some of the spears they use!'

"The Panthays here regard Mr. Stevenson more as their friend than they do any one else; and I saw with my own eyes, the day before yesterday, a Kah-ch'en going up to him and asking him for medicine. If these strangers have already felt the power of the tongue, may they not also feel the power of the heart?

"It gives me great pleasure to say that I have seen much of our friends during their stay at Rangoon. Their time has been well spent; they are now the centre of a large circle of local sympathy. It is a pleasure to meet one like Stevenson, who can devote himself to the hard and fatiguing work of studying Burmese for ten hours daily, his only recreation being a lesson in the Yun-nan pronunciation of Chinese, of which he is nearly master. The loss of Soltau to Rangoon and Maulmain will be much felt. When he can speak in YUN-NAN the language as powerfully as he has done to English-speaking audiences here since his arrival, we shall hear good news from YUN-NAN.

"The presence of Mr. Rose is a singular providence. He has been over the ground, as far as Bhamô and the Shan states, already. Until he intimated his intention of accompanying them, it seemed as if there was only one link wanting to give confidence. That link was the Burmese tongue. It has been supplied; and along with it a kindly heart, a cheerful face, and a frame of such mould as inspires confidence."

Our friends were now fairly on their way to Upper Burmah, and very soon British territory was left behind. The enterprise before them was full of difficulty, and perhaps of danger. Many expected to see them back again in Rangoon within a few weeks at the furthest. But they were not alone. HE who holds the key of David—who opens, and no man can shut—was with them; and besides the prayers of many Christians at home, they were accompanied by the prayers of many of the American missionaries, and of their native converts, whom Mr. Soltau especially had had frequent opportunities of addressing, through the kindness of the missionaries who acted as interpreters. On leaving Maulmain, these converts from heathenism presented Mr. Soltau with a purse of Rs. 41., together with the following address written in English by one of themselves who was educated in America:—

"MAULMAIN, *August 29th*, 1875.

"MY DEAR BROTHER,

"The Christian Brethren of the Maulmain Burman Church desire to express their appreciation of your kind interest in their spiritual welfare, and to show you that they love you for the Lord Jesus' sake, and respect you as His servant. They ask your acceptance of this purse as a slight token of their Christian regard. Will you purchase something with it which will be useful to you, and also help you to keep them in your remembrance?

"They desire to express their warmest affection for you and your labour of love, and wish you God speed in your mission.

"Your affectionate Brother in Christ,

"SHAW-LOO, M.D.,

"In behalf of the Maulmain Baptist Church."

He also received the following letter, accompanied by a wicker-work couch suitable for travelling, a travelling basket made by Chinese, and a travelling cap made by themselves, from the Eurasian Girls' School:—

"DEAR MR. SOLTAU,

"Will you please to accept from the Eurasian Girls' School these few articles, with earnest desire that they may prove sources of comfort and rest when weary?

"Accept also our thanks for your kindness; and trusting that we may be enabled to live better lives for the lessons you have taught us,

"We remain, &c."

Feeling encouraged by the sympathy and prayers of so many, at home and abroad, and pleading earnestly with God to open up their way before them, our brethren continued their journey to Mandalay, which they reached on September 20th. Of this city, a woodcut will be found on page 49, taken from Mandalay Hill, a beautiful eminence situated to the north-east of the city. Mr. Henry Soltau visited it, and thus describes his visit to the hill, and the appearance of the city from its summit:—

"We passed through the city, entering it by the west gate, and leaving it by the north, and after walking some distance found ourselves at the foot of the hill.

"Several handsomely built kyoungs (monasteries) lay scattered about, and long rows of *zayats* for travellers were built by the side of the road. The pony was left at the foot of the hill, which we ascended under the shade of a covered way which shelters the whole of the path up to the pagoda. Half way up the hill sat a blind fiddler, whose fiddle was something like a European one, but differently played. He chanted a miserable apology for a tune, which he attempted to accompany on his instrument. What amused us most was the dexterous way in which he employed his toes to play some cymbals fixed into a piece of split bamboo. Leaving him to discourse his sweet strains, we passed on, still ascending the hill, which became more and more rugged.

"On the summit is built a pagoda, and the first object which met our gaze as we entered was an enormous figure of Guadama standing in the attitude of preaching, the right hand stretched out as if laying down the law. The figure was so large that we could easily walk under the tail of the gown. To his right was another massively-built gilded figure of a priest, kneeling as if in the attitude of prayer.

"The views in every direction were magnificent. At our feet lay the city of Mandalay, its outer walls surrounded by a broad piece of water. It looked very well; the roads are regular, and the whole place is built in blocks. With fine buildings and well-made roads this would be a beautiful and imposing city. Paddy-fields, half covered with water, or clothed in rich green stretched away round the suburbs, and the river wound about in the plains till lost in the distance.

"The town outside the city walls is well laid out; the streets are broad and regular, the town being divided into squares. The houses are for the most part bamboo and matting structures, very low, and separated from the road by a high wooden fence and plantain or other trees and shrubs. The pariah dogs are a great nuisance.

"Separating the city proper from the town is a deep moat, full of water at present, but in the dry season fordable. Many wooden bridges span it, built close to the surface of the water. Some of them are carved, and all are painted white. We crossed

one of these bridges, and found ourselves outside the high brick walls of the city. The gateway through which we passed is a large hole in the wall, the sides of which were plastered. Over the top is a handsome wooden pagoda-like erection, gilded. The gates are of wood, and run on iron wheels. The wall is turreted all the way round, and in many parts of the city is strengthened by earthworks. Inside each gate was a guard of soldiers or policemen with their guns stacked.

"The streets and buildings in the city are superior to those in the town, and trees and shrubs line the main streets and surround the houses, giving the whole a cheerful and refreshing appearance. Passing by pagodas, wells, houses, and stores, we came to a wide cross-street leading to the palace, which is surrounded by a wooden stockade. The whole of Mandalay city and suburbs is said to contain 120,000 people."

On the 24th September our brethren visited one of the chief officers of state, and presented to him the following petition :—

"A humble petition to H.M. the King of Burmah respectfully showeth :—

"1st. That your petitioners, A. P. Rose, of America, J. W. Stevenson, of Scotland, and Henry Soltau, of England, are Christian missionaries sent out by benevolent people of their respective countries, with the one object of teaching and preaching the Gospel of Jesus Christ.

"2ndly. That your petitioners are not in any way connected with their respective Governments, nor have they any interest in trade, and consequently have no political or commercial end to serve in petitioning your Majesty.

"3rdly. That your petitioners desire to reside in Bhamô, in your Majesty's dominions, and petition that your Majesty be graciously pleased to issue orders granting your petitioners the privilege of securing land on which to build dwelling-houses and other buildings requisite to carry on their missionary work.

"4thly. That should the prayer of your petitioners be granted, your petitioners will ever feel grateful to your Majesty, and will ever earnestly seek to promote the peace and prosperity of your Majesty's dominions."

KAH-CH'EN MEN AND MATRONS.
From Photographs taken by Major Williams.

They were graciously received, and the officer promised to present the petition to the king. On the 27th they were summoned to another interview, after which the king himself accorded them an audience. He graciously granted their petition, promised them land in Bhamô, and presented each of them with a handsome silver betel box, and a bag containing one hundred rupees.

Very thankful to God for inclining the heart of his Majesty, they left Mandalay by the steamer of September 30th, and on Sunday, October 3rd, reached Bhamô. The usual crowd of men, women, and children sat on the shore awaiting the arrival of the steamer. Amongst the group were a number of Chinese, a few

wild-looking Kah-ch'ens, a few Burmese, and several Shans. Among this strange mixture of peoples, they had come to reside, to bear witness by their lives, and by their work, to the Lord Jesus Christ. The following day found them settled in the *zayat*, and the mission at Bhamô, so long looked forward to, and so long prayed for, was fairly commenced.

Here, perhaps, we should state that the town of Bhamô measures about one mile and a half from the south to the north gate, but it is only a quarter of a mile broad (or even less) at the widest part. It is surrounded on three sides by a wooden fence or stockade, which was in a most dilapidated condition when our friends arrived, so that in some places bullocks could pass in and out. We believe that, owing to the threatened attack of the Kah-ch'ens, it has since been repaired. There are three large wooden gates in the stockade, north, south, and east. The west side is bounded by the river.

In the hope that ere long the door into western China, *via* Burmah, might be opened, arrangements were made to strengthen the mission without delay. Dr. and Mrs. Harvey sailed from Glasgow on February 26th, 1876. And Mr. Adams, from Mr. Guinness' Institute, who was already in Rangoon, was directed to join them on their arrival, and proceed with them to Bhamô. In the meantime, our brethren Stevenson and Soltau were being helped in answer to many prayers. They found the native governor of Bhamô, while professedly willing to assist them, really putting insuperable difficulties in their way, with regard to the acquisition of land for mission purposes. Earnest prayer was offered to God at the Pyrland Road prayer-meeting that He would either incline the governor to give our brethren the building sites they needed, or to remove him and send a governor who would deal more kindly with them. Within a few days of the time of that prayer-meeting the governor gave them a piece of land which they were able to use for a dwelling-house, though it was unsuitable for missionary purposes. Soon after he died, and a successor was appointed, in whom our missionaries have ever found a kind friend. He soon gave them the site they had asked for at first for a chapel. Thus was prayer fully answered, and by the time Dr. and Mrs. Harvey, and Mr. Adams arrived in Bhamô, May 15th, 1876, the house our friends were building was already sufficiently forward for them to move into it.

By the kindness of the British and Foreign Bible Society and the Religious Tract Society, Messrs. Stevenson and Soltau were provided with Scriptures and tracts in Chinese. Caravans of Chinese were constantly arriving from YUN-NAN. The Gospel was preached to them by Mr. Stevenson, they were provided with suitable books, and even before the arrival of Dr. Harvey many of the sick were cared for by Mr. Soltau. After Dr. Harvey arrived, the operations of the Medical Mission were more fully developed; Burmans, Shans, Kah-ch'ens, but especially Chinese, were ministered to; and many of the latter, returning to YUN-NAN, carried good tidings of the kindness of the missionaries. The Kah-ch'ens, or wild hill men, too, who were very timid and shy at first, gained courage, and experiencing much kindness from our friends had their confidence more and more confirmed.

One evening in July Mr. Stevenson had a most providential deliverance. Feeling unwell he was induced to remain with the Harveys, and not return to his lonely quarters at the *zayat*. It afterwards proved that at that very time a tiger twice crossed the street through which he would have passed. It killed one Chinaman that night, and seriously wounded another the following evening.

Disease was now very rife in Bhamô; small-pox, fever, dysentery, and measles were carrying off multitudes and the dispensary was in active operation. Mr. Soltau writes of one narrow lane of Chinese houses in the city:—

"At the head, in one house there are four men sick, and the one who did nurse them, now himself very ill. One of this party is dead. In the next house the wife is almost blind from virulent ophthalmia. Next door, the wife, with a little baby, eight months old, is almost dying of weakness and dyspepsia. Further down, on the other side of the way, is a long bamboo shed divided into six compartments, like a very poor fowl-house at home. In one, as we enter, is a man moaning with pain, but unable to speak. A fortnight ago he was well and strong. He came here because of his uncle, who is now lying close by in another house. Last Sunday he came for medicine, and was no sooner inside our *zayat* than he fell flat on the floor, almost insensible. His case is hopeless. Within ten feet of him lies the corpse of a man who died last night in the temple.

"On the opposite side of the way is a little hut where lies the uncle of the last named, himself dying. His eyes are becoming glazed. 'I cannot live,' says he; 'I have no desire to live, my pain is so great.' Mr. Stevenson tells him in simple language about Jesus and the love of God; begs him to call on Jesus to save him, to trust Him, and pray to Him and not to his gods, then He will receive him to His heavenly kingdom. I understand part of what Mr. Stevenson says, and lift up my heart in silent prayer.

"Leaving this wretched scene, we hasten to the *zayat*. A dozen people are already waiting for medicine; more come in. These attended to, we hasten to the river to care for some sick Burmans.

"The place is like a battle-field; dead and dying all around us. Poor fellows! In their lives they have never heard of Jesus; and in their deaths they pass away with none to comfort them or remind them of His love. Oh! the delusion and lies from the devil, that lead men at home to believe that if the heathen live up to their consciences they will 'enter through the gates into the city.' The heathen can tell them differently. There is no hope in the death of these people! No smile on their countenances, no earnest of heaven! You only need to see these men dying to know what it is to be as 'the heathen that know not God.' Their barque glides out swiftly, but surely, into the blackness and impenetrable gloom of an unknown eternity. It is really awful. They say nothing; there is no bravado and cursing as one has known at home; but yet the poor fellows glide down into darkness."

A few months later, Dr. Harvey writes:—

"The medical work still progresses. Numbers come to the *zayat* every day from almost half the nations under the sun. Very often there are people representing five or six nationalities in, at one time; and such a jabbering—Burmese, Shan, Kah-ch'en, Chinese, Hindostanee, and I don't know what else, beyond

divers exclamations and explanations in English. The man who was bitten so severely by the tiger is progressing very favourably. When we first visited him, he was—as all Burmans do—lying on a bamboo floor, and looked very miserable. We fitted up one of the twelve iron bedsteads we brought from England, with mattress, sheets, etc, and had it conveyed to his own house. Lots of people have been to see this great novelty—an iron bedstead. The convalescents still continue to show their appreciation of our services by presents of ducks, food, fruit, etc.

"I cannot help thinking much of Western China. Oh, when shall we able to get into YUN-NAN? At present fighting is going on in several places in that province. How it will turn out we do not know, but trust for the glory of God. God, I am sure, will never disregard all the heart-cries which are ever and anon ascending up to Him; some surely have and are 'entering into His ears,' and will move the heart which directs the affairs of the children of men.

"Of one thing I am certain—namely, that we are gaining the esteem of the Chinese in this place, and that is not to be despised. I have for some time been attending a Chinese official, first at the *zayat*, and afterwards at the temple, where he lives. Beyond presents and promises, he has shown the greatest regard for us, and expresses himself exceedingly thankful for the visits, and begs me to renew them. He is all but convalescent, and leaves soon, under a Burman escort of soldiers, for YUN-NAN. He cannot but speak well of the foreigners, so we hope in this way a path will be prepared for us into YUN-NAN. But still our faith is not in men who fail, but in God, who cannot—no, *cannot* fail. We are all for the most part well, and, I am glad to say, happy together."

It was while thus fully engaged in useful labour, that the greatest encouragement our brethren had yet received in their desires to get nearer to China, reached them. On the 1st November, 1876, Mr. Stevenson received a letter in Chinese from one of the leading Kah-ch'en chiefs, inviting him to come with all possible despatch, and to bring medicines for his brother's wife, who was dangerously ill. It reminded him of his promise to come to the hills when invited; and stated that the nephew of the chief would conduct him safely to his house at Ma-t'ang. Seeing that this place was two days' journey beyond Bhamô, and only one day's journey from China, the invitation was thankfully accepted. Their great joy, however, was much tempered. Before leaving, the British Resident required them to give him a written promise not to cross the border into China, stating that the Viceroy of India had for the time being prohibited all British subjects from doing so—which prohibition had not been previously notified to them. It was very disappointing, when the long-coveted prize seemed within reach, to find it eluding their grasp; but God had His own wise purposes in view, and instead of permitting them to go forward into YUN-NAN and preach the Gospel in *one* place, he kept them in a focus to which converge caravans from *many parts* of China, whence the books they circulate, and the truths they preach may, perhaps, become more or less known among the inhabitants of very many districts.

If, however, they were not able to attempt all they desired, they were able to take a long step in the right direction. On November 3rd, Mr. Stevenson and Mr. Soltau set out for the hills, and after a journey of two days reached Ma-t'ang, where they were cordially welcomed by the chief.

DESCRIPTION OF MA-T'ANG.

"The village of Ma-t'ang," says Mr. Soltau, "is situated on the hills of the same name, and in the dells that surround it, at an elevation of some 4,000 feet above Myu-thit or Tsee-kaw. The houses are all built of bamboo, and are far more substantial than those of the Burmans. The roof of each house is about 100 or 150 feet in length from end to end, projecting at each gable end, and reaching almost to the ground at the sides. At the entrance for about 15 feet the sides are open, or merely formed of open bamboo work. The poles which support the roof in this part of the building are ornamented with the heads and horns of buffaloes, which have been slain in sacrifice to the 'nats' or spirits, on the occasions of deaths, marriages, or any other special events.

"In this entrance shed, or hall—for the floor of it is merely the bare earth—stand the large wooden mortars in which the rice in husk is pounded until it is white and fit for eating. Early in the morning, before the break of day, the diligent and laborious women and girls may be heard pounding away at these mortars with long poles, two often working at the same mortar, and keeping time to the sounds of their wild singing, which is unlike any music I have heard, and is difficult of imitation. Having pounded and sifted the rice, the women sally forth, with three or four large bamboos in a basket on their back, to fetch water from the little stream that flows down the hill-side. These baskets are secured by straps to their heads, in which way heavy loads are carried by both men and women.

"But I was describing the house. A wood fire in the centre of this entrance hall is the rendezvous of friends and neighbours during the day. The men, who usually remain at home unless obliged to go to Bhamô or Tsee-kaw, or some other village on business, may often be seen lying by the fire smoking opium in small bamboo water pipes. At night the doors of the entrance hall are made secure, for the buffaloes belonging to the house are kept here.

"Passing through this hall you come to the house proper, which is raised about three feet from the ground, and is built of strong bamboos. The door is approached by a plank of wood, or a stout bamboo, with notches cut in it for steps. A passage extends the entire length of the house; on either side there are small rooms, some of which are divided off by bamboo partitions. The first of these is the guest chamber. Each room has a fireplace in the centre, which consists of a square space a little lower than the level of the floor, covered over with dry clay. This is very necessary, as the nights are cold, and the people do not possess too much clothing. The kitchen and general sitting-room of the family is at the end of the passage, whence a door, which is always kept open, leads into a small raised verandah, and with it is entirely appropriated to the use of the 'nats,' of whom the people are in great dread."

CIVILISATION OF THE KAH-CH'ENS.

"The houses are far more comfortable and home-like than those of the Burmans, and there is much more family feeling than among the latter. The dress of the women is also superior to that adopted by their Burmese sisters, consisting of a jacket of blue cotton reaching to the waist, and a kind of kilt or petticoat reaching to the knees. From what we have been already able to observe of our friends, we are of opinion that the women on these hills are far more modest and well conducted than those in Bhamô and Burmah generally. A far higher degree of civilisation maintains than we anticipated. Everywhere we are received with respect and hearty good will; and while opium has done serious injury to the men who indulge in it, those who have kept from it, as well as the women and children, will compare favourably with any of the different races met with in Bhamô.

"The women toil hard from morning till dusk. They are the slaves of their husbands. 'He shall rule over thee,' is exactly fulfilled in them. Notwithstanding this, they are very happy and cheerful, much more so than the men. Having provided their lords with their breakfast, they march off to the rice fields with perhaps a little baby on their back, and a large basket in which to carry the paddy. All who can afford it, wear a large silver hoop round the neck, and as many strings of red, green, blue, and white beads as they can muster. They think their blue costumes much improved by bands of red cloth stitched across the arms. Their ear ornaments are peculiar. Large flaps of ornamented cotton hang from the back of the ear, and tassels or silver tubes

are passed through the lobes. The married women wear blue turbans, formed by wrapping the head round and round with long strips of blue cotton. All wear large coils of rattan round their bodies, and the younger ones wear bells and cowrie shells. Little girls have girdles ornamented with small bells, like the harness of a sleigh horse; also small bells fastened on to their dress. No man ever goes anywhere without his *dah*, or large knife. He would as soon think of going out without that as we should without our boots. They use this weapon with great dexterity; many also carry spears, shod in iron, which serve both for purposes of defence and as alpenstocks.

"The one great objection to both men and women is their uncleanliness. They never wash their bodies. The consequence is, the dirt is in layers in some parts. The girls have their hair cut straight across their forehead to keep it from their eyes, but it falls in a tangled heap over their ears and down on the shoulders, enclosing the face as in a frame."

THE CHIEFTAIN'S FAMILY.

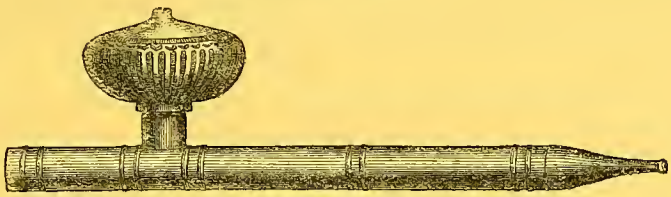
"In this house reside the chief (who goes by the name of the fifth governor, because he is the fifth son of the former chief), also his brother, the seventh governor (the youngest of the seven sons); another man, a cousin or brother of theirs, I think, also resides here. No. 5 and No. 7 have wives and families. The former, I believe, has two wives; that is, he has his own wife, and also the widow of a deceased brother, for it is the custom among this people that when a brother dies, his next eldest brother takes his wife and family and cares for them, the widow becomes the survivor's wife.

"There are several little children, all girls but one. Some of them are pretty little creatures, with large dark eyes, and round, chubby faces. One is called Ing-e-lai, the Burmese for English. She was born in the same year that Major Sladen and party visited this place, and spent a night here on their way home from Mo-mien. All the little girls down to five and four years of age copy their mothers in everything. They chew betel nut and tobacco, and little dolls of things go out and pound the rice and winnow it, drive the large buffaloes, help carry the water, light the fires, and carry the babies on their backs—the infants being tied on by a shawl to the bodies of the little nurses.

"In addition to the members of the family proper, there are several slaves—women, or rather girls, who are fed and clothed and housed; for this they have to work hard all day. A family of little orphans are also here, and seem to be treated as well as the other children; but one was offered for sale the other day for 50 rupees. The Burmans, who come purposely to buy children, would not give more than 30 rupees, so the little fellow, unconscious of his fate, remains here."

Among these people Messrs. Stevenson and Soltau continued to labour for some weeks; and in the volume of CHINA'S MILLIONS for 1877, copious extracts from Mr. Soltau's diary are given, describing many villages which they visited, and many of the peculiar customs of the people. On November 25th our friends indulged themselves with a long walk towards CHINA. From the summit of the hills, at an elevation of 5,000 feet, they looked down on the land they so longed to enter. Two or three hours' descent would have brought them into Chinese territory. The Kah-ch'ens across the border would have taken them in, and the Chinese would have gladly welcomed them, but they were bound by their promise, and had to turn back. They were, however, delighted to have caught a glimpse of CHINA, and praised the Lord for having brought them so far.

(To be concluded in our next.)



OPIUM PIPE.

The Work at Ning-po.

A LETTER FROM MR. MEADOWS, DATED NOVEMBER 13TH, 1878.

(NING-PO, the oldest station of our mission. Pastor, Mr. Chü; Bible-woman, Mrs. Tsiu; Out-stations, K'ong-p'u and Lih-dzô; converts in communion, about sixty.)

I RECENTLY baptized four persons at Ning-po—two men and two women.

One of the two men baptized is the son of one of our members, who was baptized by Mr. McCarthy. The mother is called Dzin-kô A-m. The young man got his living as a boatman; but he fell into bad company and bad habits, and became eventually an inveterate opium-smoker. So sunken and debased was he in this vice, that he seemed perfectly indifferent to the tears of his mother, the claims of his wife, and the cries of his children. For months together he would not return home to his family; so mother and wife had to do the best they could to keep body and soul together. Many a time has the poor mother sought our aid, as often she had nothing to eat. One day their distress reached its climax; for a whole day neither mother, wife, nor children had a morsel of food, and they had nothing in the house to pawn or sell for the next day's provisions. They were inclined to murmur at Providence, and their hearts were ready to break.

In their distress they cried unto the Lord, and He saved them out of their trouble. The son returned home, listened to his mother's words, and went the following Sunday to hear Chü Sin-sang. He felt uneasy, and resolved to turn over a new leaf: he desired to be cured of opium smoking, for he knew it was useless to attempt any reform till that was given up. A friend sent him to Dr. Galt's hospital for opium smokers at Hang-chau, gave him money to pay the usual fee required from every opium smoker who enters the hospital, which is simply a deposit of two dollars as a sort of security for his perseverance in

giving up the pipe. One dollar goes for his food while there, and the other dollar is returned when leaving the hospital after having been cured of the baneful habit.

This young man was cured, and returning to Ning-po found employment in selling "bean sprouts" (a trade which no one is allowed to engage in at Ning-po but those who belong to the Trades Union connected with this business, and to which this man had belonged before he attempted boating for a livelihood). He can earn some days three or four hundred cash (1s. 3d. to 1s. 8d.) a day now, and it would gladden your heart as well as your eyes to see the happy change that has taken place in his family. When I first met him he was a lean, dirty, miserable-looking wretch; his clothes ragged and greasy. He is now fleshy and strong, well clad and happy looking. The formerly anxious and careworn face of the mother is now bright with hope, her eyes sparkle with gladness, and her whole demeanour seems to say to God and man, "I thank Thee." The wife has redeemed her dowry garments from the pawnbrokers, and presents herself at the Sabbath services with an air of contentedness and confidence, such as she never knew during her husband's opium smoking days. The Lord's name be praised! "Is not this a brand plucked from the burning?" He is now a consistent Christian man. All success to Dr. Galt's hospital (Church Missionary Society), and to similar institutions in China! May the hearts of those conducting them be constantly cheered by such happy instances as the above!

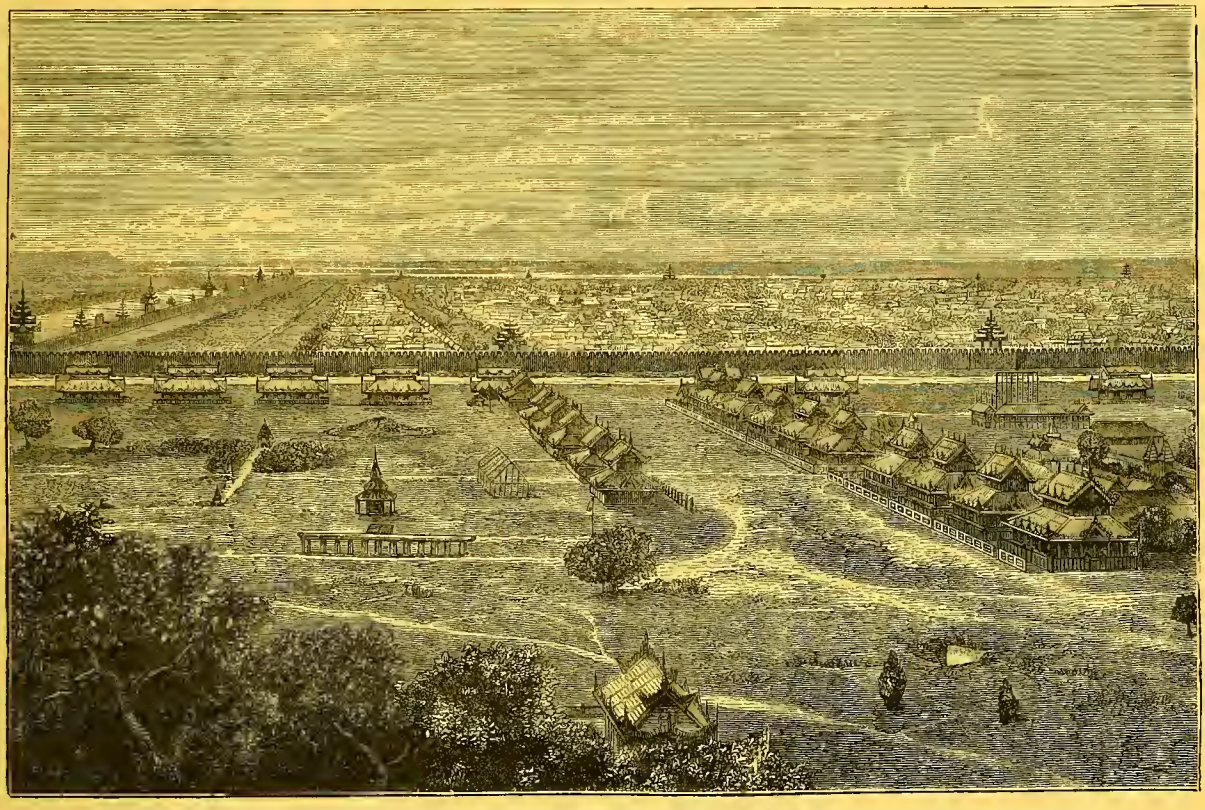
The other man's case is a striking example of the benefit of having *daily* preaching in the chapel of the city. He is called Kong S-vu, and is a grey-headed old man. In the third moon of the present year (1878) he strolled into our chapel one afternoon as Chü Sin-sang was preaching. Chü was setting before the people life and death in the world to come with his usual quiet earnestness, when this old man interjected, "I am too old: I am afraid it is too late!" Chu Sin-sang answered, "If you resolve, here and at once, to obtain pardon and salvation, you are in time to-day; to-morrow may be too late; as the proverb says." The third day after this was Sunday, the old man was there early, and from that day to this he has been the first to come and the last to go, so eager was he to know more of the truth. The old man also speaks to his neighbours and fellow-tradesmen, but some mock, and will not suffer him to tell of Jesus, "the foreign sage."

One of the women baptized, called Mô-kô-sing, was formerly a neighbour of our old Bible-woman, Mrs. Tsiu. More than ten years ago she had frequently heard the Gospel from Mrs. Tsiu. But Mrs. Tsiu removing to another part of the city, she seldom or never met or heard of Mô-kô-sing. The latter, however, had not forgotten Mrs. Tsiu, nor her earnest appeals to her about the salvation of her soul; for, owing to change of circumstances, and the difference of feeling entertained by her husband towards Christianity, she was deeply impressed with the need of being prepared for the next world. The opportunity presented itself for her to make more inquiries into the suitability of the religion of Jesus to fit her for the next life, so she made her way to our mission premises, seeking our indefatigable Bible-woman, mentioned above, and to hear the preaching of the Gospel from the lips of Chü Sin-sang, our earnest pastor there. This visit was not without result; for henceforth she regularly attended the preaching of the Gospel, keeping the Lord's day, and showing due regard to all those things by which we know men and women to be Christians. Mere confessions and professions go for little in China: "By their fruits ye shall know them." If these be not good it is because there is no *truth* in them. Our experience in China is, that we can have abundance of professions without life, but we cannot have life without profession. This sister's professions, as we believed being the fruit of the life within, she was accordingly accepted and baptized. Praise the Lord!

The other woman, Ah-ngôh A-m, is a neighbour of Wông S-meo, the mother of our preacher at K'ong-p'u. Wông S-meo is a woman that must talk; and since she has believed the Gospel, and learnt some of its precious truths, her tongue could not be better employed than in talking about Jesus and His great salvation. You know that the poor Chinese women have nothing to talk about, save the failings of their neighbours, or "what shall we eat, and what shall we drink, or wherewithal shall we be clothed;" and you know their tattling propensity was given by Confucius as one of the *seven* reasons for which a man might divorce his wife. Then, how blessed a thing it is to fill their mouths with the praises of Him who hath called them out of darkness into His marvellous light, and thus help them to use their tongues for Jesus and His saving grace. Mrs. Wông has not been silent about this great salvation: she has induced several of her neighbours to come to chapel and hear the preacher for themselves; and she persuaded Ah-ngôh A-m to do so. The woman was delighted—"*ting kao-hying*"—and fain would have pressed into that moment all the conditions required from candidates before being received into the Church. But Mrs. Tsiu and Chü Sin-sang, knowing by experience the truthfulness of our blessed Saviour's parable of stony ground hearers, who greatly rejoice on first hearing the truth, but afterwards, having no root, soon wither away, told her that they would pay her a visit, and make known to her the way of God more perfectly; and that they would be delighted to receive her if she continued in her present state of mind concerning Jesus being her only Saviour. They soon fulfilled their promises, and visited her; and found that the poor soul had got her living by working at "tin foil," used for idolatrous purposes—an easy sort of occupation for the poor women and girls of this province, and one which they are very loth to give up. But Ah-ngôh A-m was soon led to see that it was opposed to the interests of the Gospel of Christ to pursue such a calling; so she willingly sought to make a livelihood by selling the seeds of water-melons. Could English Christians have done more? Ah! many, I fear, at home, with all their Christian helps and props, do not do as much as this poor Chinese woman did for Christ's sake. She got her living with comparative ease when working at her former occupation, but can now scarcely make both ends meet by her present trade. We received her cheerfully into our little church, and baptized her gladly.

We thank God for these four souls, and for eight other candidates at the same place. But what are four amongst so many? Oh that we could write to you and our friends at home of *four thousand* or even *four hundred* receiving the Gospel at once! Well, if the Lord Jesus could make five loaves and two small fishes go so far among 5,000 persons, satisfying their hunger, and making them to feel comfortable and happy, truly He can make even *four* souls of much use, and fit them to accomplish much in His blessed kingdom and service. We long perhaps as much for quality as we do for quantity. If we had the former, in the shape of a deeper work of grace in all our hearts, the latter would then be its natural outcome; and we should see the lame man leap as the hart, and hear the tongue of the dumb sing; we should then see waters break out in the wilderness, and streams in the desert. May God hasten this happy day!

At Shing-hien we lately baptized two men, both staunch and sturdy Christians apparently. We might have baptized four others at the same time, but it was deferred till our next visit, when I hope there will be more than four to be baptized, and something that will cheer your and our hearts more than they have been cheered during this year, 1878.



MANDALAY, THE CAPITAL OF INDEPENDENT BURMAH; FROM MANDALAY HILL, (*see page 43*).

For the Young.

A LETTER FROM MR. G. W. CLARKE, FROM YANG-CHAU.

THE Chinese New Year's festivities are nearly over, and the people are again resuming their business. It has been a great time of feasting and of worshipping of idols. Much time and money are spent by all classes in gambling; as we pass the shops we see many men and women joining in the games. The boys and girls in our schools have very much enjoyed the few days' holiday that they have had. On New Year's day, we had some good games with them, such as "French touch," dipping for oranges in a tub of water, or biting at a piece of treacled bread, or an orange suspended by a string. You may just imagine the roars of laughter there were, as the treacled bread rebounded from one or other of the two boys who were seizing it with their mouths, and struck the other boy's eye, cheek, or ear,

There was one little fellow named Chao-fan who joined in these games, of whom I propose to tell you a little. We first met his father early in May of 1876, when I accompanied Mr. M. H. Taylor on a journey in the province of HO-NAN, in the centre of North China. (When you hear of a Chinese province you must not think of a small district like an English county, but of a large one, as large as England, or sometimes as France).

Well, we started for HO-NAN from Han-kow, a noted free port, 650 miles up the Yang-tsï-kiang, where much of our tea comes from. Our books, and sometimes ourselves, were conveyed on wheel-barrows. When we were about 400 miles from Han-kow one of our barrow-men was taken sick, and we wished to hire a man to help them for a few *li* (Chinese miles) to our resting place. I may say that two men work one wheel-barrow: one pushes behind, as at home, and one pulls in front. We passed a little hut on the roadside, near a few houses where cakes and tea were sold, and we asked one of the men inside if he wanted to earn a few cash. The man, whose name is King-ming, was willing, so we took him on. King-ming is Chao-fan's father.

We all noticed how well he worked, and felt interested in him. After asking him a few questions we found that he had no work, so we said that he could help the men as far as a city to which we were going, called Kwei-teh Fu.

When we arrived at the city both barrow-men were seriously ill, and King-ming offered to stay and help if needed. We nursed the men ten or twelve days. King-ming was rather surprised that we should be so kind to strangers, and thought that we were peculiar men. One day we made a few inquiries about his circumstances. It appeared that he had lost his wife a few weeks before, and that he was so poor that on leaving his home he had left his only child, a little boy then about seven years old, to do the best the poor child could for himself. They had only the clothes they wore, a small bundle, and a few cash.

You may imagine how sorry we felt when we knew that his little boy had been left in the hut, expecting his father back after a few hours' absence. It occurred to us that we might engage the man as a servant, and take the little boy down to Wu-ch'ang and place him in a school. We prayed that the Lord would prosper the undertaking, and save them both for Jesus' sake. On our homeward journey, after a fortnight's absence we passed the hut. The father and son rejoiced to meet again. The boy was really a fine little fellow; he had quite won the heart of the inn-keeper, who was sorry to part with him, and refused to take any money for his food and lodging. After much persuasion he took 200 cash (8d. to 10d.). Several neighbours came to see us take our leave. We little thought then, how much trouble and time would be involved in carrying out our wish.

When we arrived at Ju-ning Fu, some barrow-men in our inn spread the report that we had bought the boy for 200 ounces of silver. We prayed very earnestly about this matter, and the Lord heard us. We had to leave the man and his son behind, and almost gave up the hope of seeing them in Han-kow. Our landlord offered to find King-ming employment.

The parting in our inn was most affecting. The man was in tears, for he felt that he had lost a good opportunity for his own and his son's advancement. The little boy clung to us, and said, touchingly, "Why do you want to leave me? what have I done? I will go anywhere with you." We felt that we might never meet Chao-fan or his father again, and we prayed to the Lord to save their souls, and if it were His will to carry out our desires.

A few months passed, and we returned in August to a house we had previously rented in Choh-shan, a hien or capital of a county in HO-NAN. We were greatly surprised to find little Chao-fan in the house; his father was absent on our business. We made arrangements for the boy to go to school, and all things seemed favourable for a time. After a residence of forty days, the *literati* or scholars got up a riot. Hundreds of people crowded into the yard and house, yelling, throwing stones, and breaking what they could. It was a very severe trial to us; but Jesus was with us, and we often felt like singing in the midst of the riot. We had only King-ming and his boy with us. One evening, after the worst time of the riot, we sought the father and son, but they could not be found, nor could we gather any information about them. Our hearts were sad, because we thought that some wicked men had injured them, or perhaps killed them. We cried to the Lord to preserve them. We were compelled to leave the city the next morning. We had a very trying night—watching from a window the movements of some wicked men who had hid themselves for some evil purpose. The morning came, and we left the city in the presence of hundreds of persons, unmolested, but without any news of King-ming and his boy.

We had not gone far before a man hailed us to stop; he came up, and fell on the shaft of our cart nearly exhausted. Who should it be but King-ming. He told us how the mandarin's men had made him strike his head on the ground, and had tied his thumbs behind his back, and had beaten him. Our hearts were joyful in the Lord to see him alive. We arranged for him to meet us at Ju-ning Fu, to go with us to Han-kow, but the old difficulty about taking Chao-fan with us again occurred. Our kind landlord came to us, saying, "King-ming can go with you, and leave the boy with me: he can play with my little ones, and I will look after him."

After a time King-ming returned for his son, and before long we met in Chin-kiang. King-ming gladly embraced the opportunity of allowing Chao-fan to enter our boys' school at Yang-chau. I am glad to be able to tell you that King-ming has given proofs that he is a Christian and a faithful servant. I only wish that there were a few millions like him. He is still with Mr. M. H. Taylor.

Many children near Chao-fan's home, through the famine in the north of HO-NAN, have been sold for 200 or 300 cash each (10d. to 1s. 3d.). Will you not join me in praising our heavenly Father for answering prayer? and please also pray for Chao-fan, and all the boys and girls in our schools.

Tidings from Shan-si.

FROM MRS. HUDSON TAYLOR TO HER SISTER, MRS. C. T. FISHE.

T'AI-YUEN FU, *December 3rd*, 1878.—I miss very much intelligence, being so far away from all news: yet I have never for a moment regretted coming to China, and I feel we cannot be thankful enough for the open door here. The people seem much more prepared for the Gospel than those in Yang-chau or Nan-kin, and much less curious.

We are all very well. We have got a nice house, not very far from Mr. Richard's, and it is being put in order for us. Besides the care of the children and visiting, we have a sewing class of poor women.

Mr. and Mrs. Richard arrived about a week ago; they are both very nice people. Mrs. Richard is very humble and earnest, and he is a splendid missionary, a thorough Chinaman in dress, food, manners, and love, and sympathy for the people. He was telling us his past experience in relief work, as I thought we might learn something from it. He said he had tried Christ's plan of making the people sit down, and had found it answers admirably.

He began his distribution in this city by visiting from house to house and giving to all whom he found to be needy; so many persons, however, complained that he did not find them out, or that they were out when he called, that he announced that he would give tickets to all who applied for them, and that they should take them the next day to a temple where they should all receive help. To his surprise 3,000 people applied for tickets, and when he got to the temple, at the appointed time, there were as many more who had come without. Among these were some fifty rough, strong young men, looking bent on mischief. He had provided himself with a large number of 500 cash (2s.) notes, which are used here, but they would not be enough for all. He saw the danger of an uproar, and was afraid of violence to himself, and of having the money stolen. The thought occurred to him that as the people had not been promised any definite sum, he would relieve all the men and boys first, and give them one bill, as they went out of the temple, between four of them.

They began with the roughs; each three were afraid that the fourth would appropriate the whole bill to himself, so they rushed off in sets to the money shop, to get and divide the cash, and so were got rid of. When these had all gone, then there was enough left to give a bill each to the women and children, and so the matter ended very satisfactorily, though he would not like to try it again.

The Viceroy distributes rice to all applicants, but the people have a good walk outside the city to go and fetch it, and there are several relief posts. Here, at this house, Mr. Richard supplements these efforts by giving to old people and children in the city, and only distributing generally in the country places.

You will be interested in seeing a T'ai-yüen daily newspaper, so I will enclose one; not very voluminous is it? This is such a dusty place! Talk about London, T'ai-yüen is worse; and the water is so hard it is almost impossible to keep one's hands clean. The air is very keen.

and bracing, so that we find moderately heated kangs very comfortable, though I do not care for them at night. The sky here is most lovely, almost always a deep bright blue, without a trace of a cloud anywhere; so pure and peaceful it looks, it does me good many a time. The wide streets, planted with fine trees, too, are a great improvement, if only dust were not plentiful. Beef and mutton are the common meats here; very little pork is eaten. We get English potatoes, and apples too.

Everything almost reminds one that one is not now in the part of China we have hitherto known. The Viceroy is very friendly, and I do long that this so favourable opening, so far in the interior, may result in great blessing. Pray that we may all *walk* with GOD. The responsibility of using the opportunity aright is very great.

FROM MR. J. J. TURNER TO MR. MCCARTHY.

I SHOULD have answered yours sooner, but the Lord had seen fit to lay me aside with a severe attack of dysentery. I was brought down to the grave, but Jesus was with me; and when I felt as if the end had come, I also felt His arms supporting me, and was ready—ay, so weary and worn out with pain, that I rejoiced in the thought that in an hour or two I should be with Him to sin no more, and to serve Him perfectly for ever.

Mr. Hill came at the end of the first two weeks; and on the third night after, I sank lowest, but it was the crisis, and the disease took a turn for the better, since then I have gradually recovered. Diarrhœa took the place of dysentery, the feverishness left me, and I have slowly gained strength and ability to take food. Now, thank God! I am almost entirely free from pain, and although weak I feel comparatively well. I can read, and as you see, write a little, but exertion even in this quiet form soon exhausts me. The work of complete restoration must be a slow one. The Lord is very near to me; and during the day, and often in the nights, when I cannot sleep, He refreshes my soul with His presence, and enables me to pray for His work, &c., throughout the world.

I thank Him most heartily for the experience of the past painful month. He has been teaching me what my careless heart would not have learnt in any other way. Pray that the lessons given may be received, and produce their proper effect, and that the new life given may be entirely devoted to Him who died for me. I have also learnt, more deeply and really than I could have done in any other way, that our religion is real, that we are not following cunningly devised fables, but that the faith of Jesus Christ will stand the test, and supply all that is needed in the hour of death.

Excuse me writing so much about myself; my object is to glorify God by my testimony to His faithfulness, and to let you know my state so that you may be able to help me by your prayers.

About our work here. The relief work ceased for the time being except among the orphans, poor children, and aged people who regularly receive our help. There seems every prospect of our being able to settle down, and do a large work in this district. The work is God's; we cannot tell the future; our plans so often prove ill-founded that I am beginning to find that all must really and practically be left with Him, and we must follow His hourly guidance. The work in P'ing-yang Fu must also be carried on. Pray that God will open the way there too.

SPECIAL prayer is asked for all the labourers in this province—Mr. and Mrs. Richard of the Baptist, and Mr. Hill of the Wesleyan Missions; and Mr. Turner, Mr. and Mrs. James, Mrs. Hudson Taylor, Miss Horne, Miss Crickmay, and Mr. Baller of the China Inland Mission. Also for several others designated by us for this province.

Shan-hing—Chah-kiang Province.

FROM MISS MURRAY.

WE are all enjoying very good health; myself especially so: I cannot thank God enough. His spirit has been moving some hearts here. Do not forget to praise the Lord for answered prayer and much help in every way. I have increased gladness in service; and fresh opportunities, for making Christ known daily, bind me more firmly to China.

One morning last week five women visited us, and remained for our morning worship; they all knelt during prayer, and were spoken to by our Bible women afterwards.

A woman whose acquaintance I made when first I began to go out sent for me the other day. She said, "I have never forgotten you, but my husband was so angry with me for coming to your place that I have not dared to come again" (her husband is an employé in a Mandarin's office). They have come to reside in our neighbourhood now, so we shall be able to see her often.

A woman from the village of Li-ko-tsong called here and invited us to her home. Accordingly, on the first fine day, the two Bible women went with me to visit her. It took us an hour and a half to reach the place by foot-boat. We were very well received, but had far too little time to spend with them. One old lady, who brought us tea and cakes, said, "You should have come in the forenoon." Some of the women asked what words they should use in prayer.

The Bible women are willing to go there and live a week, spending the time in visiting the surrounding villages. If they can get a lodging with the woman we came to visit they will be glad, if not, they will go daily by boat for a week. We pray that the Lord will accept and bless this feeble effort to spread the knowledge of His name among these scattered hamlets.

The children in the school continue healthy, merry children. The two scholars who were baptized a short time since, grow in grace, and give me much real joy.

Home News.

HE ABIDETH FAITHFUL.

"*Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us.*"—PSALM LXII. 8.

THE large reinforcements God has given us during the last year, and the growth of the whole work, cast us more than ever upon Him, to supply our constantly recurring wants.

On *Friday, February 21st*, we were able to make no remittance to China; and the funds were not yet in hand for the outfits and passages of some of the party expected to sail from Marseilles, on March 9th. Under these circumstances it was remembered with thankfulness how frequently—nay, almost invariably—God has given special tokens of His readiness to help, about the time of

a departure of new missionaries ; and at the daily prayer-meeting from 12 to 1 o'clock, with thanksgiving and praise for past mercies, God was asked again to show Himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of His young servants, who were casting themselves upon His faithfulness for life, for health, for food, for raiment and for all the grace and help needed in His service. He was asked, if it were His gracious will, to send, and to send speedily, some large and considerable gift, or gifts—something so marked as to be unmistakably His 'answering message' ; and to select from among His many children some whom He would as richly bless in the giving, as He would the work by the gift. With great joy and rest of heart, these petitions were left with Him.

On *Saturday Morning, February 22nd*, the 'answering message' came, by the first post. One of the letters contained a cheque for £600. Our hearts were gladdened, our faith was strengthened ; and not only in private, but at our weekly prayer-meeting thanksgiving and praise were offered to God ; and hearty prayer went up that He would abundantly bless the munificent donor, and every member of his household. We can testify from oft-repeated experience, that it is blessed indeed to "trust in Him at all times ;" and would exhort all His tried ones, to "pour out" their hearts "before Him ;" for the LIVING GOD verily "is a Refuge for us." J. H. T.

Valedictory Meetings.

IT is not long since we received intelligence of the safe arrival in China of the steamers *Yang-tze*—in which Messrs. Tomalin and Sambrook sailed—and of the *Ava*, which conveyed our sisters, Misses Kidd, Pring, and Howland, to Shanghai. For another party now on the way we have to ask the prayers of our readers. On Saturday, February 22nd, the circumstance referred to in the foregoing article enabled us to complete the passages of the party who were to sail with Mr. Taylor on March 9th from Marseilles. This party consists of Mr. Pigott (who not only goes out at his own charges, but has assisted in the going out of others) Mr. Coultbard (whose outfit and passage have been provided by his father), Mr. and Mrs. William McCarthy, Mr. William J. Hunnex, and Mr. Henry W. Hunt. Meetings to commend these brethren to the Lord have been held in various places. We have only space to specially notice the valedictory meeting held at the Mildmay Conference Hall on February 7th. We adapt the following report from *The Christian* of February 13th, supplying one or two items omitted there :—

VALEDICTORY SERVICE.

"In the Conference Hall, Mildmay Park, on Friday, February 7th, a valedictory service was held, on the occasion of the departure for China of the Rev. J. Hudson Taylor and several new labourers in the mission field. From 700 to 800 persons assembled in the large hall, and for more than two hours listened to brief addresses from various speakers, and joined in praise and prayer. Mr. George Williams presided, and was supported by a goodly array of speakers, who, while expressing their natural regret at Mr. Taylor's departure, rejoiced that he was once more going forth to the battle, and prayed that a blessing might rest upon him, and success attend his labours.

The Rev. D. B. Hankin, Vicar of St. Jude's, opened the meeting with prayer, and gave a very appropriate address based upon several passages of the Word of God.

In a few brief sentences, Captain Moreton said how pleased he was that the Conference Hall had been selected as the place in which to hold the last public meeting before Mr. Taylor's departure, and he hoped that they might yet again meet there to give him a joyful welcome home. When prayer had been offered by Major Malan, the Rev. C. E. B. Reed, Secretary of the British and Foreign Bible Society, spoke. Referring to the circulation of the Scriptures in China, he gave some interesting details of the translation of the Bible into Chinese. The Scriptures now exist in ten of the dialects of China, and up to the present one million and a half of copies have been circulated in that country. In the famine and some other districts the agents of the China Inland Mission are assisting in the distribution of the Scriptures, and it is hoped that soon there will be an agent of this Mission working for the Bible Society in every province of China.

The Rev. Dr. Rosenthal, Vicar of St. Saviour's, Forrest Hill, gave a most touching and impressive address, at the close of which, turning to Mr. Taylor, he warmly commended him to God in prayer.

Dr. Barnardo, after alluding to the circumstance that at one time he cherished the desire to labour in China, said he was struck by the great faith of those engaged in missionary work in that land ; before them all difficulties vanished, and obstacles melted away.

Mr. J. E. Mathieson, representing the English Presbyterian Mission to China, expressed his pleasure at being present at the meeting, and his deepening sympathy with the work of the Mission.

Telegrams from the Rev. E. E. Jenkins, and A. H. Baynes, Esq., Secretaries of the Wesleyan and Baptist Missionary Societies, expressing regret that unforeseen circumstances prevented their being present, were read. The Rev. W. G. Lewis, of Westbourne Grove Chapel, and Eugene Stock, Esq., of the Church Missionary Society, also wrote, expressing regret that they were unable to be present.

Mr. Jos. Weatherley said that as a member of the Committee of the Religious Tract Society he was glad to be present, and express the sympathy which he felt personally in the work of the Mission, to which the Religious Tract Society had ever gladly afforded help.

Mr. Grattan Guinness spoke of the truly apostolic character of this work in China, and expressed his hearty sympathy with the labourers in that field

One of the interesting events of the evening was the presentation of a Bible to Mr. Hudson Taylor by Mr. J. Denham Smith in the name of some friends and sympathisers. Mr. Hudson Taylor spoke briefly in acknowledgment, and begged that he and his fellow-labourers might ever be remembered in their prayers. Though it was twenty-five years since he first went out to China, he felt to-day more than ever the need of the prayers of God's people.

After Mr. Hunnex had briefly recounted the circumstances that led him to think of going to China, the Rev. John Wilkinson closed the meeting with prayer.

Recent Intelligence.

Mr. GEORGE CAMERON has safely completed his return journey from YUN-NAN to Pak-hoi, the new open port in the south of the KWANG-TUNG province. He found eighteen months' letters awaiting his return ; his correspondents will have almost ceased expecting answers to their letters. We hope now to receive in a short time the missing part of his diary, but it has not yet come to hand. He reports very favourably of Pak-hoi as a basis for work in the southern half of the KWANG-SI province.

Mr. BROUMTON accompanied Mr. Cameron from Kwei-yang Fu, the capital of the KWEI-CHAU province, to Kwei-lin, the capital of the KWANG-SI province, and, we believe, somewhat further. The journey led through the regions specially occupied by the Miao-tsï, or Miao tribes, and was full of interest. We have not yet heard of Mr. Broumton's arrival at his own station, Kwei-yang Fu.

Mr. MARKWICK has not yet recovered from the effects of his visit to the famine districts of SHEN-SI and HO-NAN, and still needs our prayers.

China's Millions.

TSEE-KAW, ON THE TA-PING RIVER, LOOKING TOWARDS THE KAH-CH'EN HILLS.
(From a photograph taken by Dr. Anderson.)

History of the Bhamo Branch

Of the China Inland Mission.

(*Continued from page* 47.)

THE sketch of this work given in our last number brought us down to the close of the visit of Messrs. Stevenson and Soltau to the Kah-ch'en hills in December, 1876.

After a stay of six weeks among the Kah-ch'ens, they commenced their return, visiting on their way the town of Myu-thit, near Tsee-kaw. Here they spent several days, lodging in the house of a Chinaman. The first day they were there, a caravan with five hundred mules arrived from CHINA. A few days later another came in with three hundred mules, from a different part; and a day or two after a third arrival with two hundred mules and ponies. The Chinamen bring large iron pans, vermicelli, dried fruits, &c., from CHINA, and carry back Liverpool salt, Burman cotton, salt fish, and Manchester goods. Seven-eighths of the Chinese merchants were struck down with fever soon after their arrival, and many of them were very thankful for the medical care our friends were able to afford them. Numbers were benefited.

One man in an adjoining house appeared to be dying when they arrived. He was quite unconscious, the fever was high, and his weakness very great. Determined to do what they could for him, medicine was administered, with much prayer for his recovery; suitable nourishment was also given him at short intervals, and God was pleased to bless the treatment. A few days later the mother of the sick man rode in on a pony from Man-wyne, across the Chinese frontier. (It will be remembered that this is the very town in which poor Margary was murdered.) A mother's love had drawn her all the way from CHINA, over that rough, steep road; and her motherly joy at finding her son saved may be imagined. She soon went to see the missionaries, and was profuse in her thanks for their kindness to her son. The report she spread on her return to Man-wyne cannot have done much harm either to them or to their country. They returned to Bhamô after an absence of seven weeks, reaching it on the evening of December 23rd, and found the friends they had left behind mercifully preserved in good health.

They also found that Mr. and Mrs. Cushing, of the American Baptist Union, had arrived in Bhamô. Mr. Stevenson had already acquired a considerable knowledge of the Kah-ch'en language, and was able

to preach in it. He had also compiled an extensive vocabulary of Kah-ch'en words and phrases. But on the arrival of Mr. Cushing, learning that our American brethren were about to send a man specially for that work, he very gladly gave it up to them.

In April, 1877, Mr. Stevenson left Bhamô for England. In the following month Dr. and Mrs. Harvey lost their only child, a little boy, only four months old. The sympathy manifested by the Burmese on this sorrowful occasion was very marked, and showed the progress that had been made in gaining their confidence and esteem. The Governor, with all his retinue, accompanied the funeral to the place of interment; and a large company, including Chinese, Shans, Kah-ch'ens, Burmese, Hindus, and Europeans, gathered round the grave. On their return, as they passed through the town, the Burmese women came out of their houses, and cried out, "We pity you, we pity you." Dr. Harvey's health had already seriously failed, and this bereavement and the wet season coming on, so greatly affected him, that his removal from Bhamô was felt necessary. Leaving Bhamô, therefore, in June, he embarked at Rangoon on the steamer *Kurrachee* for Penang on the 8th July, hoping there to find a steamer for Shanghai, as he thought that the voyage to China might sufficiently restore his health to permit him to labour there for a time. All went on well until July 19th, when the steamer struck a sunken rock, and soon became a total wreck. The following account is condensed from one by Dr. Harvey, printed in The *Sword and Trowel* for March, 1878:—

"At seven o'clock on that morning, about three hundred miles north of Penang, and some fifteen miles from the mainland, nearly opposite to the termination of British Burmah, in the province of Tenasserim, the steamer struck upon a sunken rock. At the time, my dear wife and myself were sitting in the saloon at the stern, with our Bibles for the morning reading. The sea was calm and there was a fair wind. The treble thud-bump shook us up, and made everything rattle on the steamer in an unmistakable manner. I ran on deck to ascertain the cause, and heard the chief officer shout, 'She's on the rocks.' The captain shouted, 'Out with the boats,' and then rushed into the saloon to reassure himself as to the position on the chart. All was now confusion, men rushing in all directions, preparing the boats and getting ready for the worst. Upon returning to the saloon, I found my dear wife in our cabin. We hastily put on all the clothes we could, not knowing where our lot would be cast by evening.

"No time was lost. Intense earnestness marked every face. The most lethargic were quickened, as though they had received an electric shock. While I was getting out a small tin box, full of surgical instruments, and a bag, Mr. Harris was hurrying my dear wife out of the cabin and across the main deck. She was literally hauled over the ship's side. I reached her just in time to lay hold of her hand whilst she descended into a small boat below. When we were safe in the boat, the captain and officers commenced to hand down articles for us to preserve. Guns, revolvers, ship's papers, a bag of dollars and rupees, sextants, chronometers, binnacles, albums, and little treasures of all kinds were passed down. 'Here, doctor, take care of this,' 'Take care of that,' 'Please, Mrs. Harvey, look after my chronometer,' such were the cries.

"While this was hurriedly going on, several natives got on to the other end of the boat. Three poor frightened Burmese children were handed down to us into the boat like so many portmanteaus. The captain threw in six or seven boxes of Huntley and Palmer's biscuits, and Mr. Harris a long axe for felling timber. The third officer was deputed to take charge of the boat, and ordered to make for the nearest shore. There were now about fifteen persons in the boat, together with the goods mentioned. When we pushed off from the wreck, scarcely any were found fit to use the sculls, so that we had to put back to ship two fresh hands who could do so, in doing which we were nearly stove in by running against the ship's side. The two fresh hands having been taken in, we again started for the land, which fortunately lay but two miles off. It was the middle island of the Gregory group. In making for the shore, we had to struggle with the heavy tide, which was coming in. The waves were so high, and the boat so heavily laden, that several times we were nearly capsized. The poor little children at the bottom of the boat screamed as the waves broke over us. Once or twice I really thought we should never live to reach the shore; but through God's goodness we did. The sea bottom, along which were huge pieces of coralline, at last became visible: The boat was steadily steered amongst the rocks, and then grounded on the sand. The natives and myself all paddled through the shallow water to the dry beach. This my dear wife would doubtless have done, had not a kind-hearted Burman taken her in his arms and carried her on shore.

"The boat having been cleared, returned to the wreck to bring away more persons and stores. The goods we had brought were then all piled in lots. The next thing we did was to collect sticks and make a fire. As the brambles were crackling, how the viper mentioned in Acts xxviii came to mind. The next thought was about water. I set out on a voyage of discovery round to the other side of the island, and had not gone more than half a mile before I came upon a running brook of fresh water. I 'thanked God, and took courage.' The good news soon spread, and it was not long before there was some water boiling in an old tin kettle hanging by a string between three sticks. By this time two other boats had reached us, each well laden.

"Anxiously did we now watch with a binocular the sinking steamer. Her stern end kept getting lower and lower in the water. At last the vessel broke fairly in half, the aft part disappearing altogether, and the fore part, slightly inclined, remaining impaled on the top of the rock.* The last boat which reached the island brought the captain. He seemed to be much moved by the disaster. Having drunk a cup of tea which had been prepared for him, he related the condition of the steamer when he left. Half an hour after she had struck upon the rock there was half a foot of water in the saloon. The stern half gradually sinking lower in the water, the pressure upon it became so great that it at last broke away from the fore part, which was upon the rock. With it went nearly all our goods and chattels, kind presents of friends collected for many years past, things upon which we set great store, and which money could not possibly replace.

"The next thing which occupied our attention was preparation for remaining on the island until the time when we should be taken off. Two tents were suggested, one for our two selves, and another for the officers and crew. Some four or five axes with long handles were produced, and soon was heard the sound of the woodman. A piece of beach, sheltered above by a large branch of a tree dipping down to the sea, was selected for our tent. The attention and exertions of the captain and officers on our behalf were of a most unremitting kind. They proceeded, first, to erect a tent for us. This was done by throwing a large piece of sailcloth (an awning from the wreck) over the projecting branch of the tree just mentioned, and fastening the sides down on the sand by cords fixed to large sticks. The end nearest the dense jungle, which occupied the centre of the island, was closed by another piece of canvas. One or two rugs we had brought with us were spread out under this covering, and the few things we had saved placed around inside. Afterwards we enjoyed the luxury of placing boards underneath the rugs, and for the last two or three days the still further luxury of two damp, disagreeably smelling mattresses, obtained from the wreck. It was decided that the captain and officers should all take their meals just outside our tent, for which purpose a table-cloth was spread out upon the sand, around which we all squatted as well as we were able. The fact of the fore part of the vessel

* See Woodcut on page 56.

remaining impaled on the top of the rock enabled the captain and officers to save parcels of provisions, which amply supplied all our wants whilst upon the island. After dinner, on the first day, they all remained for a brief service. A psalm was read, the benediction sung, and prayer offered. We were glad to testify to the goodness of our heavenly Father for thus preserving our lives. After that we prepared ourselves for rest, and spent the first night upon the island. In my case it was not in sleep. I kept watch, and employed myself all through the night in collecting sticks to keep up a large fire just before our tent.

"Early in the morning Mr. Harris left us in a small boat for Renoung, a Siamese town, some fifty miles away. It was thought advisable to communicate as quickly as possible with the governing Rajah of that place to see if he could not render assistance. After his departure a number of trips were made in small boats to the wreck, to bring away anything that might be serviceable to us.

"Early on Monday morning Mr. Harris returned from Renoung with a Chinese junk. The question now arose, Would it be right to go in the junk? The captain strongly advised us to do so, lest the provisions should not hold out. Having had a little practical experience of such craft I said 'No,' but ultimately gave way to the majority. By nine o'clock fourteen of the party, including ourselves, were on board.

"The junk was not a large one, and our quarters were, therefore, of a limited kind. All the central part of the deck was open, forming, in fact, a huge hatchway, so that the actual deck was little more than a ledge of about one foot and a half in width. To this narrow ledge of deck we had to confine ourselves for three days and two nights, with the deep sea on one side and the hold of the junk on the other. Save an umbrella we had no covering to protect us from the pelting rain and burning sun which alternately played upon us. Stores had been put in for one day. When we had been out three, we were still not half way to Renoung. The junkmen at last saw that there was no good to be obtained by continuing as they were doing, and so decided to turn back to the island. Hope now filled our breasts. Yes, now we may live to see home again. A strong wind and a high running sea soon brought us within sight of the island. But what now should surprise us but the sight of the lug sails of two of the 'Kurrachee's' boats going in the opposite direction, apparently for Renoung. What could be the matter now? Why were they leaving the island? Had the tides risen so high as to have washed away the two tents? Had they been attacked by pirates? All these questions now perplexed us. We put up signals of distress, but no reply. The junk still ploughed through the heavy sea, and soon the wreck once more hove in sight. As we drew nearer eager eyes looked towards the island to discover signs of people still remaining. At last a pale column of blue smoke arose. Well, somebody had remained behind. The junkmen gave the wreck a wide berth, and made for the other side of the island.

"Our hearts were filled with joy as a little boat was seen approaching us from the island. It was the captain. He came alongside and took my dear wife and myself on board. The rain was descending in torrents. When we landed we found ourselves nearly a mile from the tent; drenched to the skin, we had to drag ourselves along to it over the soft sinking sand. Upon our arrival a Lascar ran out to me with a drawn cutlass, but he soon recognised me, and with his fellows hailed our return with an English hurrah. It was now dark, and the inside of the tent presented anything but a cheerful appearance. Nevertheless it was a home. We had to strip everything off, because we were drenched to the skin, and not having any fresh clothes of our own to put on, borrowed some sleeping clothes from the second engineer. A large blue blanket was given us, in which we wrapped ourselves together, and then lay down to sleep.

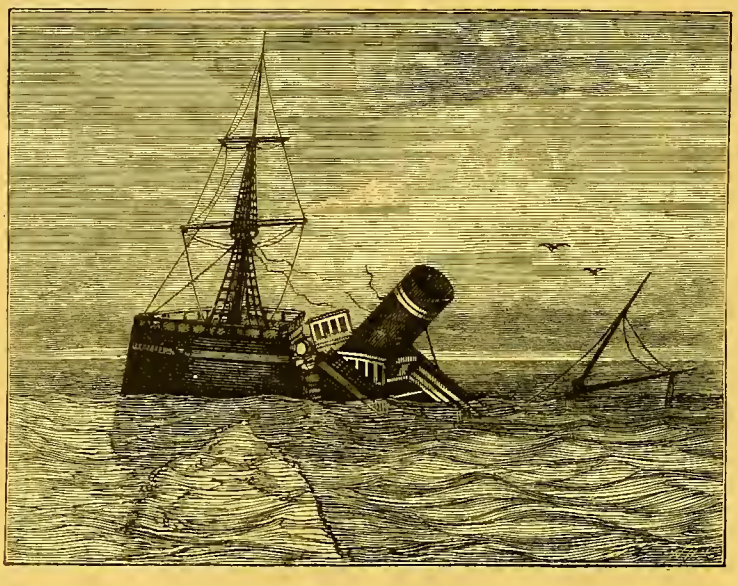
"It appeared that a day or so after we left the island the wreck had been visited by a band of Chinese pirates, who carried off what they could. Fears were entertained that they would attack the party left behind on the island. This led to the majority leaving in boats for Renoung: these were the boats we had seen. The second engineer remained with our brave captain, and a few of the firemen on the island. They had visited the northern Gregory, which they found inhabited by Selangese. The poor people fled at their approach and hid themselves in the thick jungle, but signs being made, their confidence was restored, and then the captain explained the nature of the calamity which had overtaken us. The morning after our arrival, some of these natives visited us in one of their canoes. They were the wildest specimens of humanity I had ever beheld; nearly nude, and decorated with ornaments in various ways. Poor as they were they did their best to supply our temporal wants by bringing oysters, yams, and fish. The latter they caught in a very clever way. Armed with long bamboos, each of which had a barbed iron blade, they walked about in the shallow water on the beach spearing fish. They had quick eyes, and threw their javelins with great precision. Their reward was rice, of which we had plenty to spare, while they had not tasted it for a long time past. They never attempted to molest us, but on the contrary, when the *Ananda* arrived, they helped us to convey what we had to that steamer.

THE TENT. *From "The Sword and Trowel."*

"We were now living in the large general tent, as ours had been taken down. The rains increased both in frequency and force, so that our beds and other wraps were damper than ever. To add to our discomfort two new enemies attacked us, namely, flies and fresh water. The former were countless in number, and covered us whenever we attempted to sit down outside the tent: the latter sprang up in the jungle just behind that part of the tent where my dear wife slept. To arrest a spring was in this case impossible. Gradually the water, after collecting in a large pond behind, began to work its way amongst the soft sand, where it formed a channel running past my wife's bed, through the tent, and so down to the beach. As it increased in volume the channel increased in width and depth, until it had undermined nearly a fourth of the space occupied by the bed, and caused the

tent to sink in by washing the sand away from the posts which supported it. Such was our condition on Saturday morning (July 28th), when about six o'clock the captain made our hearts dance for joy by shouting out, 'The *Ananda* is coming; pack up your things!' Peering through the binocular, we saw her steaming amongst the islands on her way from Renoung. The second officer put off in a boat at once to stay her progress. By six p.m. we were all on board, steaming away for Mergui.

"Friday, August 3rd, found us once more safe in the port of Rangoon. Kind sympathizing missionaries of the American Baptist Society paid us every possible attention. Whilst some gave us a home in their house, others supplied us with clothes and money. One dear aged brother took me to a tailor's and paid for a suit of new clothes. The ladies of the mission turned out from their wardrobes articles for my dear wife. From far and near help came from nearly all parts of their mission. They seemed to vie with each other in their attention and liberality. May God ever remember them for it, and supply all their need.



THE WRECK (*See page* 54).

It was now very evident that if Dr. Harvey's life was to be spared, he must leave immediately for England. The British India Steam Navigation Company, kindly gave free passages to Calcutta, and offered 1st class passages from Calcutta to England at 2nd class rates. Dr. Harvey's funds were insufficient for this (he having lost nearly everything in the wreck), when the principal at Calcutta generously said, "Pay me three hundred rupees; the remaining two hundred and fifty I will pay myself to the Company." Great kindness was shewn them on the homeward voyage, and on October 8th they safely reached England, where Dr. Harvey's health has been greatly benefited by a prolonged residence at Hastings.

The missionary party at Bhamô was now considerably reduced. But Miss Tyler sailed from England on the 21st July, 1877, to be united in marriage to Mr. Adams. Mr. Adams met her in Rangoon; they were married there, and in due course reached Bhamô. Just before Mr. Adams left for Rangoon, however, the missionary party were not a little surprised by the sudden and unexpected apparition of a travel-worn Chinaman; who insisted, in the most un-Chinese way, at an unusual hour of the night, on seeing Mr. Soltau. It was not long before in the Chinaman our brother, Mr. J. McCarthy, was recognised. His arrival was opportune. Not only was the mission staff greatly weakened by the departures of Messrs. Stevenson and Harvey, but Mr. Adams would be absent for some time on the occasion of his marriage. So that, but for Mr. McCarthy's arrival, Mr. Soltau would have been quite alone. As it was, Mr. McCarthy remained in Bhamô for six months, or until the caravan season had terminated. Mr. Soltau gave himself principally to the medical work, or to interesting the people by means of Scripture slides in his magic lantern, while Mr. McCarthy either preached to the people or explained the pictures. The work at Bhamô was diversified by another visit to Myu-thit. This time they stayed among the Burmans. The medicines and the magic lantern were very popular, and many were interested by the singing of hymns in Chinese.

About a month after Mr. McCarthy's arrival, our brother, Mr. James Cameron, reached Bhamô. As we mentioned in our March number, he had traversed Eastern THIBET and North-western YUN-NAN. From Ta-li Fu his route had corresponded with that taken by Mr. McCarthy. He made no stay in Bhamô, but returned at once by sea to CHINA.

The commencement of the year 1878, found Messrs. McCarthy and Soltau, and Mr. and Mrs. Adams in good health, and busily engaged. The evidence collected by Mr. McCarthy in YUN-NAN shewed how widespread and beneficial was the influence already exerted by the Bhamô mission. The preaching of the Gospel

and the circulation of Scriptures and tracts were continued with vigour; and about the close of the caravan season the American mission was strengthened by the arrival of Messrs. Lyon and Freiday, the former to work among the Kah-ch'ens, and the latter among the Shans. Mr. McCarthy now bade the brethren farewell, and returned to England; Mr. Stevenson rejoining Mr. Soltau to be ready for the caravan season of 1878-79. The missionary course of poor Mr. Lyon proved a very brief one. Within about a month of his arrival, he was called up higher, and after only a short stay, his young widow returned alone and sorrowful to her native land. Mr. Lyon was a devoted man, and his brief sojourn had so endeared him to our brethren that they felt his death greatly, and mourned the loss of a dear personal friend.

As there appeared little prospect of the speedy opening up of the route to CHINA, it was thought best to direct Mr. and Mrs. Adams to proceed by sea to Shanghai, with a view to their labouring in Ch'ung-k'ing, the commercial capital of SI-CH'UEN. This journey was safely made, and they reached Shanghai early in December.

We have not, in this brief account, attempted to detail the hostilities between the Burmans and Kah-ch'ens, nor dwelt on the interruption which occurred to our intercourse with the hill tribes. Suffice it here to say, that before the death of the old King of Burmah, Mr. Soltau had been able to pay a third visit to Myu-thit, and subsequently received permission to visit the Kah-ch'en hills, which he did, Mr. Stevenson remaining in Bhamô to prosecute his important work among the merchants from China, who were just then arriving in considerable numbers. We give below the account of Mr. Soltau's third journey to Myu-thit, which place, it will be seen, has suffered terribly from the marauding expeditions of the Kah-ch'ens.

In conclusion, we cannot fail to recognize how graciously God has answered the prayers of many years in opening up the way to Bhamô. And though our brethren have not, hitherto, been able to enter CHINA, the Chinese have been brought to them in large numbers, and have taken back into their own country many portions of Scriptures and Christian tracts, as well as what they have learned from the preaching of the Gospel, and kindly impressions produced by the medical work. The existence of our mission station in Bhamô has led to more extensive itinerations in KWANG-SI, KWEI-CHAU, and SI-CH'UEN, as well as in YUN-NAN itself, than would otherwise have taken place. By them, and by the friendly feeling of the many Yunnanese who frequent Bhamô, the way is undoubtedly being prepared for yet more extensive and permanent labours. We would ask the earnest prayers of our readers for our brethren, that their health may be preserved, and that their faith may not fail; and also that the seed already sown in connection with the Bhamô branch of our work, though much of it be hidden for a time, yet like bread cast upon the waters, it may appear after many days, and bear fruit abundantly to the praise and glory of God.

Visit to Myu-thit, near Ssee-kaw.

(*See frontispiece.*)

FROM THE DIARY OF MR. HENRY SOLTAU.

AFTER trying all day to get a boat, and packing up preparatory to going off, at last I engaged one with three men at two rupees per day, and one rupee extra for rice for the journey.

Friday.—Left this morning about seven a.m. Made very slow progress, the current being exceedingly swift. In some places the water is so shallow that the men have to jump out and pull the boat across; whilst a few yards further on, the water is so deep that they cannot reach the bottom with their long eight or ten foot poles, and back goes the boat towards Bhamô. About eleven o'clock we stopped to breakfast at a pretty little village situated on the right bank of the river. Here, under a shady tree, I sat down on a log, and ate my simple meal of cold chicken and rice, a little crowd of men and children carefully watching me all the time.

Having taken a supply of Burmese as well as Chinese tracts, I offered each of the men a copy, but not one of them could read Burmese or Shan—a very unusual thing. None of the children could speak Burmese. All spoke Shan. At length a man came by who could read a little Burmese, and he gladly accepted a tract in that language. Passing by several villages, at which we had not time to stop, we overtook two large cotton-boats, in one of which were the two chiefs of Ma-t'ang and of Loi-lone. The former wanted to travel with me.

At sunset we reached a Shan village called *Mo-pa-ing*. This village is entirely peopled by *Chinese Shans*, who dress in dark blue clothes, and are quite distinct from the Burmese Shans, who are the chief inhabitants of all this district. Here I bathed and dined, and then we crossed the river to the large village of Hai-lone. This village is the largest in size between Bhamô and Myu-thit. The inhabitants are *Burmese Shans*. An elderly woman called me into her house. She knew me, though I did not recognize her. She asked if I had brought the magic lantern that Mr. McCarthy and I took to Myu-thit last year, and was much disappointed when she heard that I had not done so. Some of her family were ill with dysentery, and many were sick with fever. She said she wanted me to remain and dispense medicines there. I promised to give some early next morning before leaving. About a dozen people came with various complaints. One old woman quite blind was much disappointed because I could not give her anything to let the light into her sightless eyeballs. Returning to the boat, I had a talk with my servant "*Chao*" about his soul.

Having hung my little mosquitoe curtain inside the boat cover, I turned in to sleep. Oh, the heat and the mosquitoes! Who can describe the latter? I felt as if I had never known what mosquitoes were before. The curtain did not keep the blood-thirsty creatures out. In they came through the net, laughing at the little holes. Moreover, there were many big holes, for the netting gets rotten in the rainy season. I shall take fine muslin next time. "*Chao*" had no curtain: every now and then I would hear him bathing himself in the river to try and get rid of the tormentors. About twelve o'clock a heavy thunderstorm broke over our heads, and the rain fell in torrents. The air was cool very soon, and so were my feet, for the rain blew into the front part of the boat most mercilessly. This was soon prevented by the mackintosh sheet, and then rest was possible.

Saturday.—Early in the morning people came to the boat for

medicine, notwithstanding the rain, but I declined to take out the medicines until the weather cleared, and I could go into a house.

HEALING AMONGST THE SHANS.

About ten o'clock the clouds broke, and I went into a house close by, taking all my medicines. Such a rush there was! Every one wanted medicine enough for four or five days, so that my stock soon showed signs of reduction. Many said: "I had medicine from you in Bhamô for this sickness, now I want some for my brother and father, as I am quite cured. Such testimonies greatly encouraged me. The man in whose house I was went by the name of Pay-yah Ta-ga, (the builder of a pagoda) because in his life-time he had built and offered a pagoda. Every one thus addressed him.

The old woman of 80 was led up that I might look at her eyes, and see if there was no medicine in the chest that would heal them. I told her it was impossible that she could ever see again; that once there was a Teacher on the earth who could heal such sickness, but that He had gone back to heaven, and now He gave sight to blind hearts, which was better than sight to blind eyes. I do not know if she understood my poor bungling Burmese speech. Distributed a very few tracts. Many entreaties that I would return and stay some days. Promised to do so, if time permitted.

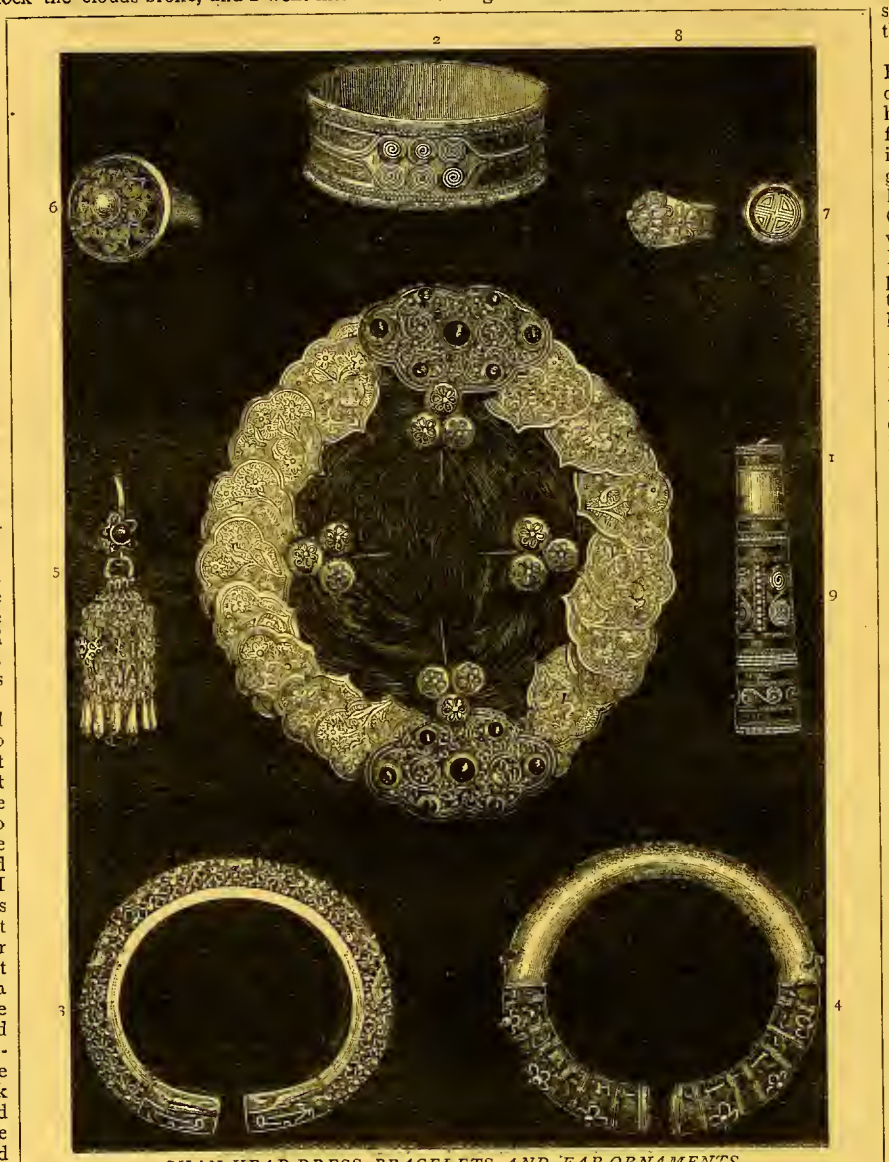
Left at mid-day, and by evening reached an island on which was a small village of ten houses. Here we put up for the night. While dinner was preparing went ashore and walked through the little settlement. Children numerous, and terribly frightened at me. No white man had ever landed there, the priests said. Two or three men knew me, who had been at the Zayat and received medicines. Only one man could read. In his house I spent the night.

In the evening all the inhabitants came to the house. Many wanted medicines; others were greatly amazed at the electro-magnetic machine. The children by dozens lost their fears, and sat down near the white man.

Sunday.—Had a happy, quiet day in the boat. Much refreshed by reading two of Spurgeon's sermons. How sweet the Gospel sounds wherever one is! It is never out of place, and never too old to be loved.

Through the Lord's goodness we reached Myu-thit safely. My old friend the Kyoung Ta-ga (builder of a monastery) welcomed me to his house as he had done last year, when Mr. Mc Carthy was my companion. I often wished for him on this occasion. There is intense solitude in a heathen land, with not a single Christian, native or foreign, near you, though your rooms may be full of people. It is also very strange to feel that there is no one around you whom you can *trust*. Your own servants are trying to "do" you at every turn. Your host welcomes you for what he hopes to make by you, and every one comes hoping to get something out of you. If we feel this solitude in any measure, how must our Master have felt the intense loneliness of His life here: hence He is able to have compassion on, and sympathy for, His lonely ones.

Went out early to get a little quiet. Saw the marks of a young tiger's paws just outside the town. He had evidently come down to drink early in the morning, and returned again. It soon became known that the doctor had arrived, and many patients came. The daughter of my host was very ill in fever when I got here, but was speedily relieved, the



SHAN HEAD-DRESS, BRACELETS AND EAR-ORNAMENTS.

Fig. 1. Chinese Shan chignon encircled with silver hair-pins.
,, 2. Shan silver bracelet.
,, 3. ,, ,, ,, in filigree.
,, 4. ,, ,, ,, enamelled.
,, 5. Chinese Shan girls' ear drop.
Fig. 6. 7., Shan woman's tubular ear ornaments.
,, 8. Shan woman's finger ring.
,, 9. Silver tube for enclosing a needle cushion.

medicines taking rapid effect. I was taken to see a poor orphan lad, who has been dangerously ill with dysentery for months. Dropsy of the feet and face had now set in, and he was marked for death. He begged me to give him some medicine. I told him his case was hopeless, but nevertheless he and his friends so insisted on trying some medicine that I complied. A woman with a terribly inflamed eye, who had been unable to sleep for some days, sent for me: I was glad to be able to help her materially. She slept well the night after.

The chief of Ma-t'ang, the chief of Loi-lone, and a son of the sick man I am to see, the chief of Pon-line, came in this afternoon. A younger brother of the Ma-t'ang chief had been to Pon-line to try and get the sick chief down, but they said it was impossible for him to come: would I go up there to him, only one day's short journey. They would carry up everything, and had brought down two ponies—one for me and one for my traps. I need fear nothing. They would guarantee my safety.

I told them there was nothing to fear; I had lived with them for five weeks on the hills, and had received much kindness, and therefore I feared nothing. But I had engaged to come to Myu-thit, and they had engaged to bring the chief to that place to meet me. I had kept my part of the agreement, they must keep theirs. If he could not walk or ride, they could make a bamboo litter, and carry him down. "No," they said, "I must go to him: it was only a short distance."

I said, "I have given my word that I will not go into the hills at present, and even though my father or brother were at Pon-line, I could not break my word to go and see them." I should be unworthy of their confidence, if coming amongst them as a teacher I at once acted contrary to the very doctrines I came to promulgate. This led to a long conversation about sin and its consequences, and I hope some truth was understood and received into the heart.

The case of the Roman Catholic priests was brought up. They were not afraid, why should I be? I told them again that fear had nothing to do with it; but that seeing this was not my own country, I was obliged to obey the instructions of its governors, and not act as I myself might desire. If the priests had gone to the hills, after promising not to go, they had sinned against God in so doing. I knew nothing of their movements or dealings with the authorities. After some further talk they left.

In the evening had a crowd to see the stereoscope and electric machine; gave away some tracts. Was asked to sing; the people remembered hearing Mr. McCarthy and me last year; gave some of the young men a lesson in Tonic Sol-fa; they would soon learn it. One or two had a first-rate ear for music.

It must have been very late before the last of the visitors left. Looking round me as I lay down for the night, I found that we had several fellow-lodgers. Close by my side on the floor (we all sleep on the floor) is "*Chao*," my servant. Beyond, on his right, are three Burman young men, sons of our host; close beside us, in front, lie the younger chiefs of Loy-ing, and Ma-ting; on the right lie two Dum-sas, or Kah-ch'en priests, and four common coolie Kah-ch'ens: while under the bamboo floor may be smelt and heard the snoring buffaloes. When all about and below are asleep, the chorus is lively in the extreme. The mosquitoes give all of us but broken slumbers.

DESOLATION OF THE CHINESE QUARTER.

Tuesday.—Returning from my morning stroll, passed through the Chinese quarter. What a change in it since last year! Then, every house on both sides of the street was filled with Chinamen, and we could get no lodging there. The wall all round gave the place an appearance of stability and importance. Now all is barren and desolate; the wall is broken down all the way round, and is covered with weeds, while the gates are ruined. On the left hand, as you enter from Myu-thit, every house has been burnt down to the ground, and nothing remains but a few charred posts, and the ruins of one or two brick fireplaces, marking the houses where spirit was distilled. Pigs now wallow in the muddy pools which the rain has left in these fireplaces; on the right hand side are about six wretched houses, propped up by posts. Their inhabitants look equally miserable. The majority of the Chinamen have left, and the most respectable of those who remain are living in the Burman quarter.

The first robbery took place last Christmas; a number of Panthays and lawless Chinese remained in the town in different houses, several days. On a given night, the Kah-ch'ens and other Panthays entered the Chinese quarter, and coolly robbed the whole place. No gun was fired, nor any resistance made. The surprise was so complete that although the robbers got away with all the silver and precious stones in the place, besides silks and other valuables, the Burmese knew nothing of it till the band was too far away for pursuit. Some time after, another attack was made, when there was some fighting. Two men were killed on this occasion; the Kah-ch'ens set fire to the town, hence the present desolation. Many Chinese have gone to Tsee-kaw *(see frontispiece)*, but most have returned home.

Several patients came to-day again for medicines. All say that this year has been unusually healthy in comparison with the past two years. Very few of the Burmese have fever. The Chinese would not suffer so severely did they not live in wretched hovels, and ruin their constitutions with opium and spirits.

Thursday.—This afternoon the Ma-t'ang chief came in to know if I would go to a Shan village called Tsi-het, near to Tsee-kaw, but not on the hills, provided his relative the Pon-line chief was carried there. I said, "Certainly I will; and if he will come down to-morrow, I will go to him to-morrow evening." He sent off messengers with this news, and ordered them to bring the sick man at once to Tsi-het.

Several mules and ponies came in from CHINA to-day, to take away cotton. People come and go all the year round. We shall not, I think, be confined to Bhamô for the wet season, when once the road into CHINA is open, for it is quite possible to travel during the rainy season in YUN-NAN. Three Chinamen came to see me to-day. They knew nothing of the Bible, not having met any foreign teacher before. They received books gladly, and conversed on solemn matters for some time. Their ideas of geography were at fault. I was supposed to be a Canton man, and all my stereoscopic pictures were said to be the views of Canton. When this mistake was corrected, they said, "Well, if not Canton, KWANG-SI is your country." They had never heard of England. The electrical machine is the great attraction, and brings many in who would not come simply for books.

Saturday.—Several Chinamen came in to-day. They did not want to hear about the Jesus' doctrine, only wanted to see the stereoscope. Had read our books. No one has come in from Tsi-het.

Sunday.—Very little quiet to-day. A younger son of the chief of Pon-line has come in. He is one of the handsomest and most pleasant Kah-ch'ens I have met. He speaks three languages besides his own. It is he that has married the Ma-t'ang chief's daughter, a girl of 16. His own age is 19. Promises that his father will come to Tsi-het to-morrow.

Monday.—Message came to-day that the chief will come to-morrow. This evening brings word that he has never left his house, and cannot come down, I shall therefore leave (D.V.) to-morrow. Most of my patients are either cured or much better. Nothing here to detain me.

RETURN TO BHAMÔ.

Thursday.—Left early in a canoe. Have to be still in the middle of the boat all day. My host steers, his son sits in the bow and paddles. An old man, a young man, a little boy, and my hostess make up the party, and bring the boat very near the water's edge. Arrived at Bhamô at 6 p.m. in pouring rain.

Tuesday, Nov. 8th, 1878.—The steamer brought Mr. Frieday (American Baptist Missionary), and a Burmese native preacher, "Ko Shway-lin"; he is forty-nine years of age, has a wife, and a little boy aged ten years, called Luke. He promises to be a real help in the work. Sawna, the Shan preacher, has had to leave on account of ill health. We hope he will soon return.

Wednesday.—Two Chinese priests from Yung-chang Fu called this morning and remained some time. They have come to Bhamô in order to collect money for building a temple in Yung-chang. Their intention is to go by next steamer to Mandalay, solicit subscriptions there, and then return home *viâ* Bhamô.

The Burmese lamp feast is now being held, and at nights every house is illuminated with lamps and lanterns of various sizes and devices. Little earthenware saucers filled with oil are placed on

stands outside the house. By means of a little wick of cotton these are lighted, and look very pretty. All kinds of devices are made with these simple lamps and bamboo stands. Some of the prettiest are pyramids made of bamboos and lighted with these lamps. The pagodas are illuminated for some distance from the base with hundreds of little lights. Along the roads are rows of lamps fixed on bamboo standards about four feet high, which remind one a little of street lamps at home.

OPIUM.

Opium smoking has to answer for a great deal. I heard to-day of another Chinaman, a young man, who had died lately from smoking too much opium. Men come into the dispensary every day, fresh from the opium dens, their breath and clothes reeking with the horrible fumes—they are just killing themselves, mind, body and soul. I am thankful that our Government make no gain out of the miseries of these poor wretches. All they get here comes from the hills and from Yün-nan.

I had just prepared myself to take evening prayers with my two China boys, when two Burmese rushed up, saying, "Teacher, come quickly, a man has fallen into the water and is nearly drowned." I hurried off at once. Just before we reached the spot we had to jump a deep ditch, about three feet wide. Several Burmese, not knowing of this ditch, walked into it, much to the amusement of the groups round the fires, who raised shouts of laughter as they heard the splash in the water. On the ground lay the drowned man, a fire blazing near his head on the right hand and on the left, and another at his feet. He was apparently dead. His jaws were locked so that we had to force them open to get his tongue out a little way to clear the throat. All efforts to save him failed.

Wednesday.—Several in-patients and one or two out-patients keep me well employed.

Thursday.—When bathing this evening, was called to see a young woman who had eaten opium with the intention of committing suicide. Found her insensible; apparently fast asleep. A large crowd of neighbours and friends were sitting round watching her sleep herself away. I seized a pitcher of water and dashed it on her head and chest. This soon brought semi-consciousness, and a strong emetic brought full consciousness. I understood that she had only eaten six annas' worth; I left some medicine with her when I went home to dinner.

On returning, I found that she had become almost unconscious again, but that she had confessed that she had eaten one rupee worth, not six annas' worth only. I remained till two o'clock in the morning, when she seemed much better, and all the opium appeared to have been brought up.

Friday.— This afternoon, just twenty-four hours after taking the opium, convulsions came on very badly. The women ran screaming out of the house and called all the neighbours together. I thought there would be a great scene. Put mustard poultices on, which greatly relieved her; by-and-by she became quiet, and fell into a healthy sleep.

Saturday. — To-day the girl is well. She had been away with her mother, who had been scolding her, and so had determined to put an end to herself. Her restoration to life was quite an answer to prayer.

KAH-CH'EN WOMEN.

These are but a case or two, from the many that might be given, shewing the great good resulting from Mr. Soltau's medical practice. We trust that friends may, more than ever, be led to remember the work in prayer.

LETTER FROM MR. STEVENSON.

December 20th, 1878.—On my arrival here (November 3rd) I met with a very warm welcome—it far exceeded my expectations. Mr. Soltau was living in the *zayat*. We soon removed to the large house, which is a very comfortable and roomy dwelling. We go over every morning to the *zayat*. Mr. Soltau attends to the medical department, and I try to speak to the Chinamen. When I arrived I noticed a considerable improvement in the way of attention and inclination to hear the Gospel; and though it does not appear so much now as it did then, still I am thankful for the progress made, and I trust that the day is not far distant when we shall see converts here.

Mr. Soltau and I have been very happy in our work. Large numbers of Chinamen are coming in from YUN-NAN.

I called upon the Prime Minister at Mandalay, and thanked him for the kindness the Burmese Government had shown us during the last three years. I impressed on him the fact that we had done nothing during the three years but what we had professed we should do, and that, therefore, we had not been unworthy of the trust reposed in us by the Burmese Government. He cordially acknowledged this, and I urged that we might be allowed to go on the Kah-ch'en hills; but he said, "No. So long as the British Government hold the Burmese responsible for what may happen to any Englishman on the Kah-ch'en hills, the Burmese, naturally, are not anxious to take such a risk upon themselves."

Last Tuesday, however, the Loi-ying chief sent down six men for us to go to his house with medicine, as he was sick. We called upon Mr. St. Barbe, the Political Agent, told him of the invitation, and asked if we might go. He said, "If the Woon allows you, I will make no objection," but advised us to wait. He said that he was doing all he could to get the restrictions removed, and he hoped that something might be effected this season. He added, "I will send my Burmese writer with you to the Woon." We went in the afternoon, and, strange to say, the Woon did not forbid us. The Burmese writer said, after the interview, that we could go, and we told him that we would leave on the following morning.

Upon consideration, however, I felt that it would hardly be right to leave Bhamô at present, so many Chinamen are coming in daily; so I suggested that Mr. Soltau should go alone, while I remained here to work among the Chinamen. Mr. Soltau agreed, and left for the hills the day before yesterday. It seems more like a dream than a reality. We feel truly thankful to God for this token of yet fuller answers to the many prayers which have been offered.

On Monday last we rode out to a large Kah-ch'en village, and returned the same evening, without, seemingly, attracting the notice of the Burmese or English. The Roman Catholics are working hard. Father Lecomtè says that they have twenty-four families at Yung-ch'ang Fu (in YUN-NAN), and that a convert from that place has bought a piece of ground in T'eng-yüeh Chau (Mo-mien) for a chapel. Father Lyet, one of the most energetic of the priests, who went about the hills a good deal, died last week. It seems that he took little care of himself, and tried to live as the Kah-ch'ens do, but his frame would not bear it, and so it gave way. We cannot but admire the devotion of such men.

Mr. Soltau has made satisfactory progress both in Chinese and Burmese. I am surprised at his familiarity with the latter. I am a long way behind him now in Burmese; of which I am glad. He has good health, and seems happy in the work. May the Lord stand by us, and give us to see souls saved.

Our Opium Traffic.

WE are pleased to see that our Government have definitely settled the question of the illegality of any attempt to introduce Opium into JAPAN. It is difficult to understand upon what principle a drug which is so pernicious in its effects that even small quantities must be excluded from JAPAN, should be imported in such *large* quantities into CHINA, contrary to the wish of the Government of that country. That our Indian Administration is benefited so many millions annually by the traffic, seems a very poor excuse for such inconsistency.

IMPORTATION OF OPIUM INTO JAPAN.

IN the Session of Parliament before Christmas, Mr. M. Stewart asked the Under-Secretary of State for Foreign Affairs whether the report from Sir Harry Parkes, our Minister in Japan, in reference to Mr. Wilkinson's judgments in the case of John Hartley, accused on two occasions of smuggling opium into Japan, has been received; whether the judgment is confirmed or reversed; and whether the papers will be laid upon the table of the House at this time. Mr. Bourke said, in reply, that the report had been received at the Foreign Office. The Foreign Office had no power to confirm or reverse the judgment. He did not believe there would be any public advantage in producing the papers.

In consequence of this reply, the Anglo-Oriental Society for the Suppression of the Opium Trade prepared a Memorial on the subject, addressed to the Marquis of Salisbury. The Memorial, which bore the signatures of the Earl of Shaftesbury, the Bishops of Ripon and Salisbury, Vice-Presidents of the Society; Lord Alfred S. Churchill; Earnest Noel, Esq., M.P.; Henry Richard, Esq., M.P.; Sir John H. Kennaway, Bart., M.P.; J. W. Pease, Esq., M.P.; W. T. Charley, Esq., M.P., and the Rev. F. Storrs Turner, Secretary, called the attention of his Lordship to the above-mentioned judgments, which appear to the Society to open a door to an uncontrolled and unlimited introduction of opium into Japan, in direct contradiction to the letter and spirit of the treaty between Great Britain and Japan.

The Memorial quoted the treaty stipulation of 1858 as to opium, viz.: "The importation of opium being prohibited, any British vessel coming to Japan for the purpose of trade, and having more than three catties weight of opium on board, the surplus quantity may be seized and destroyed by the Japanese authorities: and any person or persons smuggling or attempting to smuggle opium, shall be liable to pay a fine of fifteen dollars for each catty of opium so smuggled or attempted to be smuggled;" and the Tariff Convention of 1866, which says, "Clause III. Prohibited goods—opium." In accordance with these provisions, the Japanese Customs prosecuted Mr. John Hartley on two occasions for opium smuggling. The facts were not disputed, but the defendant pleaded that the opium was medicinal opium, not the opium used for smoking, and that the prohibition contained in the treaty applied only to the kind used for smoking. The British Consular Judge accepted this principle, and laid it down as a rule that "medicinal opium is not included in the prohibition" of the treaty. The opium seized was examined, and, in the first case, declared to be medicinal opium, and the case was dismissed. In the second case, it was pronounced opium intended for smoking, and was condemned accordingly.

The Memorial, however, pointed out that the principle laid down by Mr. Wilkinson would admit all so-called medicinal opium without restriction of amount into Japan; that the Japanese Government had prepared regulations by which a sufficient supply of medicinal opium could be secured; and that owing to the large and increasing number of Chinese in Japan, there is very great danger of the vice of opium-smoking spreading to the Japanese. As to the alleged distinction between the two kinds of opium, the Memorial urged that "although there is a difference in form and degree of strength between the opium which is generally used in medicine and the Indian opium of

which the great bulk is consumed by the Chinese opium-smokers, the distinction is not sufficient to secure Japan against the importation of opium which may be used for smoking, disguised in the form of that intended for medicine." The medicinal opium might very easily be prepared for the opium pipe; and thus, by Mr. Wilkinson's decisions, Japan is denied the power to defend its subjects from the fatal allurements of the Chinese vice.

The Memorial concluded by protesting that "it would be a horror and a crime of the gravest kind, if by the introduction by foreigners of an agent the effects of which in China are so well known, the progress of Japan should be arrested, and in the end its intercourse with foreigners prove a curse instead of a blessing; and entreated his Lordship to instruct Her Majesty's minister in Japan to accept the Japanese Regulations in principle as binding on British subjects, and to come to a speedy understanding upon all points of detail, so that the present uncertainty may be terminated, and the Japanese Government be brought to regard Great Britain as an active ally in the effort to preserve their country from the disastrous results of illegitimate consumption of opium."

The Memorial being ready, the Secretary of the Society wrote to his Lordship, respectfully requesting him to receive a deputation charged to present the Memorial and support it by their arguments. To this request Lord Salisbury has sent the following reply, which appears to concede the point at issue :—

"Foreign Office, February 4th, 1879.

"SIR,—I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter of the 28th ult., upon the subject of opium, and I am to state to you, for the information of the Society which you represent, that his Lordship is advised that under the Convention with Japan of the 25th of June, 1866, the importation into that country of opium of every description is prohibited, and that regulations are at the present time under consideration for the admission of medicinal opium under suitable conditions.

"I am to add, further, that the question raised by Mr. Wilkinson's judgments, to which you refer, cannot occur again, as the new Regulations will remove all doubts as to the construction of the Convention between the two countries.

"In conclusion, I am to remark that under the circumstances stated above, Lord Salisbury presumes that your Society will not think the interview asked in your letter any longer necessary.

—I am, Sir, your most obedient, humble Servant,

"(Signed) JULIAN PAUNCEFOTE.

"The Secretary, Anti-Opium Society."

The Miao and the Tsong-kia Tribes.

A LETTER FROM MR. BROUMTON TO A FRIEND.

YOUR letter arrived when I was on the eve of taking a journey a to Miao-tsï neighbourhood in the hope of obtaining some reliable information about them. I am sorry to say I have not succeeded in obtaining such information, for just now we are at a great disadvantage here, being without a native Christian helper (the man who came withme having returned to HU-PEH sick), so that I had to travel with only a servant. I am not sufficiently acquainted with the language to understand a great deal of the *patois* of the country people, and our own servant speaks a dialect that I have not yet mastered, so that he is not a very efficient help in making inquiries.

THE MIAO TRIBES.

From what I can learn, it appears that the Miao-tsï are most numerous in the south-eastern portion of this province, KWEI-CHAU. They are nominally subject to the Chinese rule, but I am told that in reality there is a large number still independent, the Chinese being afraid to venture among them. On my late journey I visited a place called Pa-tsia, situated south-east of Kwei-yang. In that neighbourhood there are many Miao-tsï; but they are very shy, and do not mix with the Chinese, only coming to the town on market days to make their purchases of cotton, cloth, salt, etc. I saw several of their villages, consisting of mud cottages, usually hidden among trees, and situated in places amongst the hills difficult of access—very different from Chinese villages, which are usually built close to the road-side. The Chinese always speak very disparagingly of them, and say they are uncouth and inhospitable; but I do not quite believe this. It is exceedingly difficult to glean reliable information about them, for the Chinese seem to know but little, and make as bad a tale as they can. I hope the time will soon come when some of us will be able to visit them with a trustworthy Chinese Christian, who will help us in finding out more about them. I am told that they have no towns, but live in scattered villages. From what I saw I should judge they are thrifty and industrious, for their land seemed very well cultivated and the people were well clothed. Those who attend the markets held in Chinese cities and villages speak a little Chinese, but I am told they are only able to converse about the price, etc., of the articles they purchase.

There is another interesting class of people in this province to whom I hope the Gospel may soon be preached, they are called

THE TSONG-KIA TRIBES

or the Tsong-kia-tsï. I believe that they originally emigrated from HU-NAN and KIANG-SI to this province and in course of time intermarried with the Miao-tsï. Now they are a distinct class, speaking a language differing both from the Chinese and the Miao-tsï. They are thriving agriculturists, and have the reputation among the Chinese of being well off. If one might judge from the dresses and ornaments worn by the women attending the markets, I should think this is probably true. They, like the Miao-tsï, do not bind their girls' feet, and they seem a sturdy, hardy race. They, too, are despised by the Chinese; but it seems chronic with the latter to look down upon other than their own blood.

As regards the dialect spoken in KWEI-CHAU, I found that what I learnt at Wu-ch'ang (HU-PEH) is understood here very well; of course there are local peculiarities, which are acquired in course of time. I was cheered to find, on my late journey, that as a rule I was well understood, which leads me to hope I am making some progress in the language. I certainly understood more of what I heard than I have done on previous journeys.

I visited the city of P'ing-yüeh on my way home. It has been a large, busy city, but now consists only of one street of thatched cottages and a few shops. You speak of P'ing-yüen in your letter as being marked on the map as a large city. There is a city called P'ing-yüen some few days' journey on the west of Kwei-yang, and another called P'ing-yüeh, three days or so, on the east. It was the latter I lately visited. I have seen P'ing-yüeh called P'ing-yüen in an English map. The sounds are very similar to English ears, which may have accounted for the mistake.

There are, I believe, only three or four cities in this province that have not been devastated by the Miao-tsï. I have been now in twenty-three cities of the province,

and only three or four of them (including Kwei-yang) can be considered busy or flourishing places; of those I have visited, I think, next to this city, Gan-shun Fu on the west, Tsun-ih Fu on the north, Tung-jen Fu and Chen-yüen Fu on the east, seem the largest and most populous. Many of the others merely consist of a large space enclosed by the city wall, and which contains only a mandarin's office and a street of thatched houses. It is a difficult thing to know how best to evangelize in this province: we specially need the Lord's guidance in this matter.

WORK OF ROMANISTS.

At Gan-shun and Tsun-ih the Romanists are strong; they have not yet gained a footing in Tung-jen nor Chen-yüen, the people there being rather fierce, and opposed strongly to the Roman Catholics coming among them.

I fear that very much superstition and error are taught by the Romanists. I have not yet met with any of their converts who seemed to have any idea of the Gospel plan of salvation by faith: With the majority it is mere form without the power; numbers, too, join them for worldly advantage. For instance, I am told that persons who are involved in litigation sometimes become Romanists in order to gain their suit, for the mandarins are afraid to give a verdict against a Roman Catholic convert for fear of his applying to the bishop, who would complain to the vice-governor of the province, and he, to save trouble, would reprove or dismiss the offending officer. It is largely on this account that the Romanists are hated so everywhere, and it makes it very difficult for us to work; for the people of course think we are connected with them, and I fear it will be some time before that idea is removed from their minds.

It is not surprising that there should be little spirituality among their converts, for the work of instructing them is committed to native catechists who prepare them for baptism. The priests themselves do not mix with the people, but keep themselves aloof, so that they cannot tell what their converts' *lives* really are: of course the catechist is anxious to sustain his reputation by bringing in as many as possible. Yet I hope there are some really clinging solely to the Lord Jesus, and I doubt not we shall meet some in heaven who received a saving knowledge of Him through the Romanists.

KWEI-YANG.

At present there are only Mr. L—— and myself here, but we are hoping that reinforcements may arrive ere long. Mr. L—— is not connected with any missionary society, but is out at his own expense. We are truly thankful for the privilege of being able to reside here so peacefully.

A medical missionary would be a great acquisition, as neither of us know anything of medicine. We, have been blessed with excellent health: the climate though in so low a latitude is very temperate, for the greater part of the province is, I think, at a good elevation. I reached China in December, 1875; went up to Wu-ch'ang in January, 1876, where I stayed with my sister and brother-in-law (Mr. and Mrs. Judd) till January, 1877, when I came here. I thank God for the way in which He has led me to this place, and pray that He will enable me to glorify Him in this land.

I would suggest that, as a special subject for prayer, you would ask the Lord to give us some souls here who will prove useful among their own countrymen; and also that we may be guided as to how best to work in this province. We are young and inexperienced in the work; but that is no obstacle to our God. It may be that the Lord will lead some of His children to give, not only their sympathy and prayers, but *themselves* for His work in this land. The labourers truly are few.

Famine Relief.

WELCOME WORDS FROM SHAN-SI

in a letter from Mr. James.

It would have gladdened the hearts of the subscribers to the "Famine Relief Fund," had they been with us to-day. We have been distributing at one of the relief stations named Yan-feng, between 40 and 50 li east of the city. It is a large village among the hills, and, before the famine, contained 800 inhabitants. The present population is a little under half that number. The people from several smaller villages come to it to obtain relief.

To-day it has been bitterly cold, so cold that water has frozen in the house. We decided therefore to give, in addition to the stated amount, a good-sized cake to all that came. Poor things! it was a sad sight to see them after their journey through the bitter cold wind, their faces pinched and blue with the cold. Some had come far, others between ten and twelve li. They were a motley group, their ages varying between two and sixty years of age, and all wrapped up as warmly as their means would allow—some with skin dresses black with age and dirt, others, not so well off, with ragged wadding peeping out through the holes of their garments. Here was a little girl wrapped like a sack and brought by her brother on his back, while there was a helpless one with the bottom of her fur-jacket sleeves tied up to keep out the wind. Most of them had hoods of some sort—some made of felt with earlaps, some of fur, and if they could afford it, ear-pockets in addition. The old men who had moustaches came with their breath frozen on them, and looked like so many old Father Christmasses: although all seemed poor and were indifferently clad, they almost all looked in good health and spirits.

It was a reward to see their healthy-looking faces, which but a short time ago were so pinched and drawn with hunger; we felt our hearts glow with joy at being able to dispense the bounty contributed by the friends in different places: surely "it is more blessed to give than to receive." The thousand cash a month (about 4/-) given to them has not only saved their lives, but has been sufficient to enable them to grow strong again. Could those who have given of their substance see them, I am sure they would feel amply rewarded for all that they have done.

On December 27th we buried the remains of Mr. Whiting. It was a day of mournful interest to all of us: mournful because of the burial, and yet full of interest because he was the first Christian missionary buried in SHAN-SI.

Since his death his remains have been lying outside the east gate, at a temple connected with the CHEH-KIANG Hwei-kuan, and would have been interred before had suitable ground been procured for a graveyard. On Mr. Richard's arrival from T'ien-tsin, a piece of ground was purchased outside the east gate.

We left the city at about nine o'clock, and proceeded first to the temple, from which place twelve men carried the coffin to the grave.

When the body was lowered we held a short service, the bearers standing around in profound silence. After reading the ninety-first psalm, we sang that beautiful hymn, "Thou art gone to the grave, but we will not deplore thee," and concluded with prayer. We then spoke a few words to those standing by, explaining to them the necessity of worshipping that God to whom we had just prayed. When we had finished speaking, one of the men came forward, saying, "Since you have shown your respect to Mr. Whiting, who has lost his life in seeking our good, let us also pay our respects." Before we had time to stop him he had suited the action to the word, and was down on his knees before the grave: the others would have done the same had we not restrained them, and more fully explained our meaning.

Since Mr. Whiting's burial the Native Relief Committee, through the Governor of the Province, have voted 400 Taels towards defraying the expenses of sending his body home, should his friends desire it. Mr. Richard has replied that we have no intention of sending the body home; but that he will tell Mr. Whiting's friends, and the public, of their kind offer.

In Memoriam.

MRS. HARVEY.

WE deeply regret having to record the removal by death of Mrs. Harvey, the excellent wife of Dr. T. P. Harvey. This sad event took place at Silverhill, Hastings, on Sunday the 23rd of March. A fortnight previous she had given birth to twin boys, and had progressed favourably until the 18th, when septicœonic fever set in, and in a few days terminated fatally.

Our departed friend was born in 1836, at Blomfield, Bath, and was brought to a saving knowledge of the truth when fourteen years of age. For about eight years before her marriage she had been much engaged in mission work in Nottingham; first in connection with the Leenside and Cross Street Mission Halls—at the latter she had a night school for men which was largely attended. Afterwards she worked in conjunction with the Rev. — Thornton, Vicar of St. Nicholas' Parish Church, Nottingham. Her earnest labours while in this town were owned of God in the conversion of many souls.

In November, 1875, she was married to Dr. Harvey, and the following February sailed with him from Glasgow for Burmah. They arrived at Bhamo in May, 1876, and remained there until June, 1877, when the failure of Dr. Harvey's health rendered it imperative for him to leave Bhamo. They proposed proceeding to China, where Dr. Harvey thought he could better stand the climate, and accordingly they left Rangoon on the 8th of July in the steamer *Kurrachee*, for Penang. How this voyage was interrupted by shipwreck, how they were enabled to leave the ship only a few minutes before the cabins were under water, how they were for days on an uninhabited island, and how on the twelfth day deliverance came, was told in a singularly graphic letter written by Mrs. Harvey, and printed in CHINA'S MILLIONS for October, 1877. As indicating in no small measure the qualities of mind and heart of the writer, that beautiful narrative will now be read by many with mournful interest.

It is somewhat remarkable that this number of our paper, which tells of the removal of our sister to the "rest that remaineth," should also contain, in the history of the Bhamo branch of the mission, an account of the shipwreck from which she and her husband were saved. They was now no doubt as to the course they should take. "To attempt to go to China," wrote Mrs. Harvey with wifely solicitude, "would be out of the question. What we have suffered has greatly tried even the strongest of us, and for my husband, in his weak state, the wonder is that he has survived it at all. Of course he is suffering in consequence; I fear is likely to do so. I only trust that by hastening home, with care and rest, his health may yet be in some measure restored." This hope was realised; but how little we know of the future, how mysterious the providence of God! The one least likely to live spared, the other taken!

On Saturday, the day preceding her death, conscious that all efforts to stay the disease were unavailing, she said, "It is no good. You have done all you can. I am going;" and calling the servant, thanked her for the kindness she had shown to her little boy, "Theodore Berger," and asked her to stop as long as she could to look after him. After a period of insensibility and silence, she mentioned the name of her first-born, who died in Bhamo. Then "God," "Jesus," etc., and afterwards made many references to her departed relatives. In answer to questions, she said she was happy, and was going to Jesus. She repeatedly asked those present to pray; her last breath was spent in feebly uttering a request for prayer, and so she passed from earth's changeful scenes to the city of the King, where shipwrecks and deaths never come, and where neither weariness nor failure shall hinder the perfectness of the service. "There shall be no night there." "This is the hope of all God's toilers. To run without being weary; to walk without faintness; to love without waxing cold, and praise without pause of silence; to know, and love, and serve Him who alone is worthy, beneath an unsetting sun, in a land to which there comes not night nor death: here is the aspirations of such as truly follow Christ." This it is to be where "His servants shall serve Him."

With our departed sister "it is well"; but a bereaved and sorrowing husband and three motherless children are left to feel her loss, and these we commend to the prayerful sympathy of our friends.

B. B.

Home Proceedings.

MANY meetings to deepen interest in China Missions, to arouse more decided feeling against the enforced opium traffic, and to commend to the LORD new labourers for their voyage and work in China, have been held during the quarter, January to March, both in London and in the provinces, and also on the Continent. Among the former we may mention, in the order in which they were held, meetings at:—

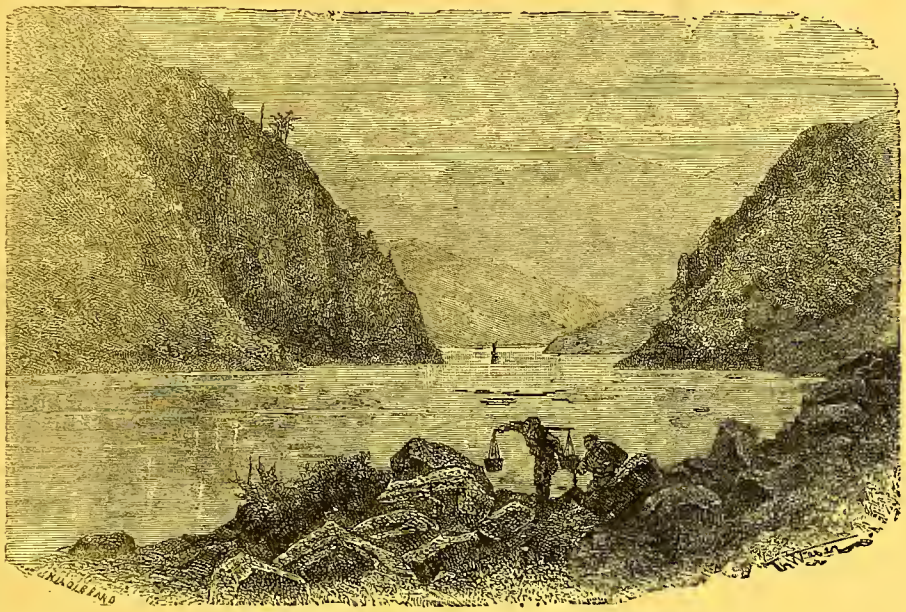
Brook Street Chapel, Tottenham ...	J. E. Howard, Esq.
Regent's Park Baptist Chapel ...	Rev. Dr. Landels.
Malden Gospel Hall	Rev. J. Hudson Taylor.
Green Lanes Wesleyan Chapel ...	Rev. T. Hutcheon.
Park Street Congregational Chapel (Rev. J. C. Harrison's.)	Henry Bowen, Esq.
Aldersgate Street, Y.M.C.A. ...	Samuel Thompson, Esq.
Baptist Chapel, Abbey Road, St. John's Wood.	Rev. W. Stott.
Mildmay Conference Hall	George Williams, Esq.
Dalston Junction Baptist Chapel ...	Rev. W. H. Burton.

besides a number of smaller meetings in various halls. Meetings have also been held in Birmingham, Manchester, Liverpool, Shoreham, etc.; and on the Continent at the Hague, Amsterdam, and Marseilles. It is with much prayer for God's blessing that Mr. Hunnex, Mr. Pigott, Mr. Coulthard, Mr. and Mrs. William McCarthy, and Mr. Hunt, have gone out, meeting Mr. Hudson Taylor at Marseilles, and accompanying him in the Messageries Maritimes steamer, *Sindh*, to China, where they would be due on April 21st. Letters received from them *en route* mention that they were greatly enjoying the comforts and accommodations of the French mail, and were able to have much fellowship in the LORD.

Many meetings of the Council have been held during the quarter, especially previous to the departure of Mr. Taylor; various matters relative to the present and future management of the Mission having been under consideration. At the meeting of February 5th, after full consideration and consultation with the Council, Mr. Taylor appointed Mr. Broomhall secretary to the Mission, having the general oversight of all the home-work, and especially the correspondence with candidates for missionary service. It being deemed desirable by the Council that Mr. John McCarthy should not return to China in Mr. Taylor's absence, Mr. Taylor deputed to him the printing and circulation of CHINA'S MILLIONS, under Mr. Broomhall's supervision. Under the same supervision, Mr. W. Soltau continues the conduct of the general work of the office. At the meeting of February 10th, the great desirability of an additional Director having been long felt and often prayed about, at Mr. Taylor's request (and with the hearty concurrence of the Council) Mr. Theodore Howard kindly undertook to assist him in the *Direction* of the Mission. Should therefore Mr. Taylor's absence be unexpectedly prolonged, or his earthly service be terminated, the continuance of the Mission on the same principles on which it has heretofore been conducted is provided for,—viz., under the personal superintendence of a Director or Directors, assisted by the counsel and prayers of suitable Christian advisers, but not fettered by any necessity for awaiting the action of a Committee.

The prayer-meetings at No. 2, Pyrland Road have been well attended during the quarter, and many of them have been times of special refreshment from the presence of the LORD. We shall always be glad to see as many of the friends of the Mission as can make it convenient to attend these meetings. They commence at 4 p.m., every Saturday; and tea is provided at the close, to afford opportunity for social intercourse.

China's Millions.



RIVER SCENE AMONG THE HILLS IN CHINA.

Through Eastern Thibet.

MR. CAMERON'S TOUR FROM THE CAPITAL OF SI-CH'UEN TO BHAMO.

IN OUR March number we gave some account of THIBET—Central, or Thibet proper; Western or Little Thibet, now divided between Cashmir and our Indian dominions; and Eastern, or the western fifth of the province of SI-CH'UEN. It is with the latter of these divisions that we have now to do. We mentioned in that paper the loss of part of Mr. Cameron's diary, posted from THIBET. That loss has now been made up, and we shall make as copious extracts from it as our space will permit.

This journey really commenced when our friends set out from our station in Chung-k'ing for the capital of the province (SI-CH'UEN). The limits of this paper will not admit of any particulars of the earlier part of the journey, nor of the description of the capital, Ch'ing-tu Fu. And in the journey itself, from the capital to Bhamo, much condensation is required; many of the interesting details of missionary work effected, of conversations held, of books sold and distributed, if given in full, would require more space than we have at our disposal. It must therefore be understood that the great object of the journey was never lost sight of; and while it was essentially a pioneer journey, undertaken mainly to gather information about a part of the field little known, with a view to ulterior work in Western China, yet not a little seed was sown, none of which will fail to forward, in its measure, the gradual diffusion of Gospel light.

It will be remembered that our missionaries, Messsrs. Cameron and Nicoll (both of whom were trained at Mr. Guinness's Missionary Institute), were joined at Chung-k'ing by Mr. Leaman, of the American Presbyterian Mission, who accompanied them in their journey as far as Ts'ing-k'i

Hien. At this point the sickness of Mr. Nicoll, and the weakness of the native Christian helper, compelled their return; and as they were scarcely fit to travel alone, Mr. Leaman kindly consented to accompany them. Mr. Cameron prosecuted his journey alone from that point, and we are very thankful that it terminated so favourably. The good providence of God in watching over him in his lonely illness at Ah-ten-tsï, deserves our grateful acknowledgment; but it shows the importance of the Divine plan of, wherever possible, sending men two and two on these long and difficult journeys. At this we always aim; though providential circumstances, as in the case of Mr. Nicoll's illness, sometimes interfere.

There are two principal routes from Ch'ing-tu Fu to the border town of EASTERN THIBET, Ta-tsien-lu. The one more direct, and therefore shorter, was first attempted by our friends. The failure of one of their baggage mules, the state of Mr. Nicoll's health, and the accounts they heard of the difficulties of the route, subsequently led them to abandon it for the more circuitous one, which was stated to have the advantage of being easier for their baggage animals. They proposed setting out on the 12th September, 1877, but the delays incident to the commencement of a journey in China prevented this, and it was not until the 13th that they were actually on the way. Ts'ing-k'i Hien was reached on October 5th, and on the 10th Mr. Cameron bade farewell to his companions, and pursued his journey alone. Ta-tsien-lu, the border town of EASTERN THIBET, was reached on October 15th, Li-t'ang (*or Lithang*) on October 23rd, Pa-t'ang (*or Bathang*) on October 31st, and Ah-ten-tsï, the last Thibetan town, on November 14th. Here Mr. Cameron had a serious attack of fever, and remained until December 3rd, when he left for Wei-si Fu (as it is sometimes called, having a sub-prefect), or, more correctly, T'ing, which was reached on December 10th. On December 21st Mr. Cameron arrived at Ta-li Fu, and below this point his route corresponded with that of Mr. McCarthy on to Bhamô. Without further preface we will leave Mr. Cameron to speak for himself.

CH'ING-TU FU.

Thursday, September 13th, 1877.—Yesterday evening we entered the city, sold a good many books, and spoke for some time to an attentive crowd. This morning we set out at 8.30 a.m. Mr. Leaman and Mr. Nicoll rode on, while the boy and I entered the city for the purpose of buying a few articles.

We passed through the Man-chau city. The houses in it looked roomy and clean, and the people on the whole seemed tolerably clean also, but many appeared miserably poor. Not more than one-third of the ground was built upon, and the roads were unpaved (they could not be called streets). The whole place more resembled country than city: there were no shops, and the people were few.

The suburb outside the west gate is also a miserable looking place. There, the houses and people are dirty, and there is no great trade. After 15 *li* we passed a village of about 100 families, and after 25 *li* a much larger place. The roads were dusty, but level; and wheelbarrows were numerous. We met a flock of horned sheep; and we saw some diseased pigs being carried to the city, two or more on a wheelbarrow; the smell of them was most disagreeable; they sell for 16 *cash* (less than 1d.) per lb. The crops appeared very good, though in some places black from the dust. At night we put up in the county city of

PIH-HIEN.

September 14th.—A wet day. After breakfast we had quite a number in, to whom I was able to preach the Gospel: they remained a long time, and seemed to get a good idea of it. My bed was in the public hall, and so I had visitors all day. I met a man who gave us a good deal of information about the way. I also learned that the Roman Catholics had a large school 90 *li* from this city in a village amongst the hills. They have there about 200 scholars, both male and female; and also some young men training for priests under the supervision of four French priests. Again, 400 *li* to the south, they have a much larger school, with about 400 scholars and several French priests.

In the evening we had many visitors in our room, to whom we spoke till a late hour.

September 15th.—Still wet. This is market day, and the inn has been crowded all day with people coming to see us. Little work could be done on account of their curiosity. But Mr. Leaman and I went out in the afternoon, and sold in a short time more than 2,200 *cash* worth of books. We could not preach much, every place was so muddy. Mr. Nicoll was ill to-day with fever.

Sunday, September 16th.—Still wet. We had some visitors; two waited a long time, and asked quite a number of questions about the doctrine. In the afternoon we three went out. Mr. Nicoll spoke, and soon had a large crowd. I spoke afterwards, and we left only when compelled by the rain.

Monday, September 17th.—Fair. We started as early as possible. The road for a good distance was very muddy. Passed a few small villages, but had to go 40 *li* ere we got breakfast. Here also it was market day, and the inn was soon crowded. Mr. Nicoll went out to the front and sold some books. We also sold a few while at breakfast. The people of *Tsü-wen-chang* lined the street to see us pass. I spoke a little while there. We are nearly at the end of the Ch'ing-tu valley, which is about 170 *li* (50 or 60 miles) from east to west. By the time we arrived at

KWAN-HIEN

we found ourselves at the foot of the hills, and they looked formidable, with their tops enveloped in the clouds. We passed three or four swift streams to-day, and I saw a house built on piles driven in one of the streams. It had one large sitting-room, with an opening in the centre, through which the water could be seen. This opening had a wooden balustrade, and seats around it; so that it must be a cool spot in summer. There was also a bed-room, and another small room, all over the water, but several feet above it.

The suburb outside the east gate of Kwan-hien was nearly burned to the ground last month. Some of the people were repairing the less damaged houses, while others sat outside their temporary booths, talking and laughing away as if nothing had happened.

Messrs. Leaman and Nicoll arrived at the city some time before I did, and a large crowd followed them; I also had a few followers. The landlord was a military graduate, and did not fear the crowd. The keeper of another inn, next door to the Ya-men, and our landlord are on friendly terms with the mandarin. Mr. Leaman and I went on to the street to draw the people away, and in a very short time sold 800 *cash* worth of books. This city has but one principal street; the population is some 10,000 or so.

September 18th.—We spent the forenoon in the inn. In the afternoon Mr. Nicoll and the boy went one way, while Mr. Leaman and I went another. We could get no suitable standing-place for preaching, but sold all the books we had, and there was an outcry for more. Mr. Nicoll did not sell all his. We saw some robbers carried in; one, all covered with blood, looked as if dead.

September 19th.—We set out for the hill journey. Mr. Leaman's mule failed, on going out of the city. The road proved most difficult, but we expected to have worse; and so we had to halt and consider what should be done. Near our halting-place, and on the hill road, was a suspension bridge made of bamboo ropes, 316 paces in length, and 7 feet in breadth. It had 10 ropes underneath, and 5 on each side. At both ends of the bridge were 5 thick posts on each side, used for tightening the ropes. The bridge had three or four supports, as the river was divided, and looked firm enough, but mules or horses with burdens could not cross; men had to carry the burdens.

At this point our travellers came to a stand. The direct route to Ta-tsien-lu is somewhat like a line drawn across a capital letter V, or U. The southern route takes the two sides of the triangle, and is by far the longer one.

The shorter way is now open, and may be traversed in safety ; but the strength of the party was evidently not equal to it. They did not wish to divide if it could be avoided ; and therefore the only alternative was to return as far as Pih-hien, and there branch off into the southern route, *viâ* Ya-chau.

After breakfast, we concluded to try the more southerly route, as we were told the hills were less difficult for the mules. We were able to say a few words to the villagers, and then left. On the way back, Mr. Nicoll exchanged his horse for a powerful mule. The owner had only lately arrived from KAN-SUH. He was a strong fellow, and weighed some 200 lbs. (Eng.) It carried him, and 50 or 60 lbs. of baggage besides. Put up for the night in *Gan-teh-pu*. We had a few Roman Catholics in, and had a long talk with them. They asked many questions.

September 20th.—The morning was rainy, so we did not leave till 9.30 a.m. Arrived at *Pih-hien* about noon ; fed the animals, and then left. Messrs. Leaman and Nicoll had gone on before, and we only met in the next city. The boy had also gone on to prepare accommodation for us. We all arrived by dark. On account of a bad bridge, the mules had had to go a long way round, which made the 30 *li* more like 40. We had to hurry up, or the gate might have been shut. It made me think of the Great City, and of the millions who will be too late to enter. On our way, what we saw of the crops looked well, but most of the fields were cut. We entered the inn at Wun-kiang Hien unobserved, it being dark. A small mandarin occupied the higher quarters, so we had to take a little side room.

September 21st.—Rain again. This is the feast of the eighth month, and our coolies were anxious to observe the feast. We also desired to remain as it rained heavily. The mandarin left, and so we were removed to his quarters. On the opposite side lived another mandarin, but less in power. We were not a little amused with him at breakfast. Our boys had our breakfast ready first, and put it on the table; the mandarin and his companion had to go to another place, inferior in their eyes than the one we occupied. He was no sooner seated than he called his boy everything that was bad. He stammered very much, and his boy and ours had a hearty laugh at his expense. After breakfast he returned, and entered into conversation. I invited him to sit in the chief seat, which he did after a few empty words. I had a good talk with him ; the others also spoke to him a little.

We had a few visitors, to whom we gave books ; and soon after, another large party of men from the Ya-men came who expected the same. In the afternoon we three went on to the street, Messrs. Leaman and Nicoll going one way and I another. I went a long way ere any notice was taken of me ; then one bought a book, and I soon had a large crowd, to whom I spoke a little. They were rather boisterous, and the roughs began pushing about, so I left, and on the way back sold a few more books. The others did not succeed either, the feast had left its stamp on many. In the evening, the landlady sent us a present of cake and fruit, which we declined, according to custom, as we had no suitable present to give in return.

September 22nd.—Still wet. Left early, but were detained at a ferry—our mules would not go on board the ferry-boat. We reached *Tsong-k'ing Chau* early in the afternoon. The boy had gone on before, and so we had no difficulty as to quarters. We went out and sold books, and spoke in several places ; there were listeners, but we did not sell many books. Several Roman Catholics came to see us. They have a chapel and a French priest there. He was absent in Ch'ing-tu Fu.

Sunday, September 23rd.—The three of us went out in the afternoon, and spoke first outside the city. Inside we also spoke in two places, where we had attentive audiences.

Monday, September 24th.—Left early, but it soon began to rain. It was very cold, and the highest hills looked as if they had a little snow. One of our mules caused us much trouble at a ferry : we had to make it wade at last.

On the other side we put up for some time, and then set out for *Ta-yih Hien*, which we reached about noon, and fed the horses outside the city. We then entered, and sold a good many books, and spoke in several places. At the Ya-men I had a good audience, and books sold freely. We then passed on, and put up at a village called *Wai-i-tong*, where we had to pass through the crowd, who stood looking at a play. A few came to look at us, but they soon left. Our room was as large as a good-sized barn, but well ornamented and new.

September 25th.—Rain again. Did not get off till 9.30 a.m. Just outside the inn I sold a few books, and spoke for some time. Some of those present asked me a few questions. After I had done, walked 30 *li* to *Kiung-chau*, a city of some 15,000 inhabitants. Fed the animals outside, and spoke to the crowd at the inn ; sold some books and then entered the city. It was market day, and I failed to sell any books or to speak. The streets were very muddy. Messrs. Leaman and Nicoll separated, and so we all went different ways, but had no great success. Nicoll did sell a few books. I saw two Roman Catholics, and was told they had a church there, and a good many converts ; I was invited to their place. The French priest lives out in the country, not far off. Crossed a noble bridge of fifteen arches, in very good condition, over the *Nan-ho*, or southern river. [It is over 200 yards long and nearly 10 yards wide]. Reached *Long-chang* after dark.

September 26th.—After breakfast, we spoke to a few people, who listened well, but would have it we were like the Roman Catholics. It rained till noon ; we left soon after, the roads were bad and slippery. After 18 *li* we rested the horses, and then walked 12 *li* further, when we put up for the night at *Kan-K'i-pu*. We sold a few books, but could not stand on the street on account of mud.

September 27th.—We found Kan-k'i-pu (*Dry-stream village*) a dry place indeed. Water was scarce, and so was money. We had to change a small piece of silver, and were cheated in weight and in exchange, they tried to cheat us in the *cash* too, but failed. We succeeded in getting off by 7.0 a.m., after more than an hour spent about the silver. The roads were bad. At the next place we heard of Captain Gill and Mr. Mesny, they had passed two months previously. The past two days we have been ascending out of the valley. The ascent is so gradual that one cannot exactly say where the valley ends in this direction. The crops are much poorer and later as we proceed, the summer supply of water having been less than usual. We had a very steep descent and then ascent. The last 20 *li* were very rough, but dry. We put up for the night in *Liu-tien-tsï*, and sold some books.

September 28th.—Left earlier, and took breakfast at *Ming-shan Hien*. The city, which is but small, was crowded with military students passing their examinations. We entered and sold books, and spoke for some time ; the people listened well. From this place to *Ya-chau* the road was very hilly, and difficult for the mules, but the scenery was splendid, abounding in beautiful valleys and hills clad to their summits either with grain, etc., or shrubbery. The last 20 *li* were level. We had to cross a ferry just at the city, and left two of the animals on the one side, sending only the baggage-mule across. It was raining hard. Messrs. Leaman and Nicoll went on, and I stayed behind till the man came back to attend the horses. It was then dark, and the boatmen were leaving, as it was a free ferry. After the promise of a few *cash* I was taken over, but not knowing the road had a long walk in the dark. I got inside the city, and while in search of the inn met Messrs. Leaman and Nicoll, both on the same errand. The wrong name for the inn had been given us. We had another long walk, and set two boys to search for our people, we ourselves also entering some of the inns to seek them. Mr. Nicoll found the place at last.

Our friends had now reached a city of considerable importance, Ya-chau (or the city *Ya*), being the great commercial gate of THIBET. It is the emporium of the trade in brick-tea, without which the Thibetans would scarcely be able to live. Cotton, needles, thread, and various other articles valued by the Thibetans are also exported from this place ; and baggage animals, and poorly paid coolies, literally swarm the roads at the most suitable seasons. Our friends were rather late in the year, and the constant rains now made travelling less easy.

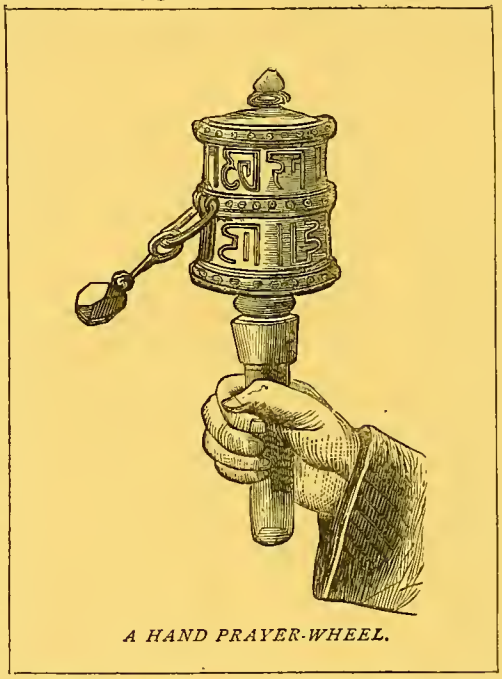
From the importance of Ya-chau they might have made a considerable stay in this place; but as they decided to go on, and not to have hindrances placed in their way, it was more prudent on this, their first journey, not to attempt too much; they therefore only spent part of one day here.

It may be well to mention that, besides tea, a good deal of insect wax is produced in this neighbourhood. The eggs of the insect, which are produced on one kind of tree, are removed, and placed on another tree of a different species. The young insects emerge, and coat the branch on which they have been placed with white wax, which they secrete. When collected it is hard, and very valuable for giving consistency to the softer vegetable tallow, from which is made most of the candles used in worship in every shrine in China. The wax is also employed for many other purposes, and is a most useful production.

September 29th.—Worked on in *Ya-chau* till noon. The people were careless, and bought few books. We spoke in a few places. Left about 1 p.m. for *Kwan-ying-pu*, which we did not reach till after dark. The road was a very hard one for the baggage-mule; and as Mr. Leaman and I stayed with it, we became very wet and dirty.

Sunday, September 30th.—Mr. Nicoll was very ill all day, ague having come on during the night. Mr. Leaman, too, was very tired. Being market day, I went out in the afternoon, gave away a few tracts, and spoke on the street; many gathered round and listened attentively. They seemed to understand well. My throat failed me after a time, and I had to return to the inn. Soon after, the landlord and another man came to inquire more particularly about the doctrine. Both had heard me on the street. I spoke to them for a time, but I have little hope of them, as they are slaves to opium.

Monday, October 1st.—Had an early breakfast, and then started for *Yung-king Hien*. Our first stage was 30 *li* of hill, with but little of level road; for 10 *li* were up hill and 15 were going down. It was too much for our mules, so we turned our riding animals into light burden-bearers, and thus mounted the hill, which was no joke. I became driver for the time, and pitied the poor animals, even with their lighter loads. Mr. Nicoll was very weak, and so had to fare the worse, and "eat bitterness"; our boys also suffered. The next 20 *li* was said to be good road; but, alas, for the goodness of it! It was along the side of a hill, and had many ups and downs, so that it was often most difficult to keep our seat in the saddle. At a ferry we had much trouble with one of the mules. At length, however, we reached the city, where we found plenty of followers. Mr. Leaman and I went out, and sold a good many books, and soon the crowds dispersed.



A HAND PRAYER-WHEEL.

October 2nd.—We did not leave to-day. Mr. Nicoll had an attack of ague, and was very weak. There was no sedan chair to be had, and he was not able to ride his mule. Mr. Leaman and I went out, and sold some books; after which we spoke—Mr. Leaman in one place, and I in another. I had a very large and attentive crowd, and afterwards some of the hearers asked many questions. We saw here some idols—gods of opium; three had their mouths smeared over with the abominable stuff. The temple in which they were placed had a number of other idols, many of which resembled foreigners in features and dress. Here we met some Thibetans on the street, also a lama and his followers. He sat in a green-coloured chair, and had a button, somewhat after the style of a mandarin. He was followed by quite a large party on horse-back with shaved heads (priests or lamas), and others on foot, who seemed Chinese, and attended to their animals when they put up. The lama was darker complexioned and thinner featured than the Chinese. At this city we found fish, potatoes and splendid bread—the nearest approach to our Glasgow scones of any I have yet seen.

October 3rd.—Left Yung-king by 6.0 a.m. Mr. Nicoll a little better, but still weak. The first 20 *li* were of good road, and only had one bad hill. On the way we met a train of mules; it was very difficult to pass them, as the Chinese high roads are so narrow. After breakfast came 30 *li* of very hard hill road. Here our weakest mule lost her shoes, and we had much trouble with her. We finished over 50 *li* early in the day, but could not proceed, as the next stage was 35 *li* of hill road without any stopping-place for horses. The village we put up at contained only a few houses—perhaps a dozen; every other house was an inn. Two had large stables which might shelter 200 horses. The muleteers put up, and we had to get them to shoe our animals—we shall have to do it ourselves soon. The village is built of wood, and roofed with the same material—viz., shingles. Here the scenery is truly grand—mountains covered to their summits with shrubs, and rising to a great height, surround the village. The people seem to be all opium smokers, and there is no trade going on.

October 4th.—Mr. Nicoll had another attack of ague last night, and is very ill to-day, which prevents our leaving. Saw a man and woman smoking opium in the same room, and from the same pipe. She was ashamed at *my* seeing her as we passed, but did not mind others, for there were several people in the room.

October 5th.—Had a little breakfast ere we set out. Mr. Nicoll, though very weak, was able to ride. We took five and and a half hours to reach the summit of the mountain, including half an hour's rest. We passed the Chen-t'ai, or military governor of Kien-chau, on the mountain-side. He had a large retinue—about 200 animals, carrying his effects. Several of them were loaded with wood for coffins. He was travelling to the capital, Ch'ing-tu Fu. There were four sedan chairs in the company. His son was in one, then two women, probably his wives, and he came last, escorted by many soldiers.

On reaching the top of the hill we had a splendid view, but we soon forgot it in the difficult descent of 15 *li* ere we reached *Ts'ing-k'i Hien*. Mr. Nicoll thought he could walk 5 *li*, so Mr. Leaman rode on, and Mr. Nicoll and I followed slowly. But he had miscalculated his strength: his legs shook under him before he had gone far. However, with the aid of a staff, he succeeded in reaching the horse, as it was being fed at the end of the fifth *li*. Mr. Leaman and I walked leisurely on to the city, and had our young days recalled by the sight of blackberries (brambleberries). We picked a good many and enjoyed them much.

TS'ING-K'I HIEN.

The city of Ts'ing-k'i is very small, containing perhaps some 200 families, or so. We could not buy shoes for our horses; fortunately, we had a few with us, and found a man who could put them on.

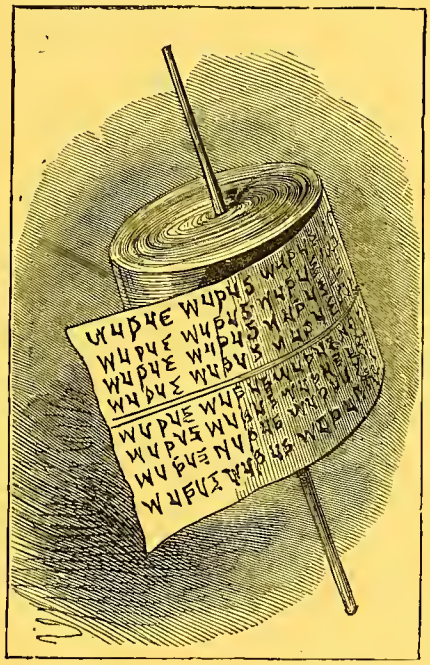
October 6th.—After breakfast, Mr. Leaman and I went out

with books, but we made no sales. The Ya-men we found to be a miserable looking place, very small and mean. We gave two books to some of the prisoners we saw. One had his hands chained at his back, and over one of the bars of his cage. While we were there his poor old mother came with his food. She had to stand up on a form and put it into his mouth, I did not wonder at her eyes being red, as if from weeping. The sight made me sad.

In front of the Ya-men I spoke to a crowd for a little time, but only sold three books. Mr. Leaman sold one more; and then we left by the west gate for Ta-tsien-lu. On leaving the city we found that it was built on a little plot of table-land surrounded, for three-quarters of its extent, by rapidly descending ground. The wall was built on the edge of the hill, which, being very steep, makes the descent most difficult. Inside the wall, there is land enough to supply all that the people require in the way of grain, etc.

After travelling 25 *li* we reached the first village, called *Fuh-hing-chang*, about 2.0 p.m. The others did not arrive till 3.0; so there was not time to feed the animals and then travel another 25 *li*. We here decided to send our old man back and a good many pounds of baggage, so as to enable us to get on more quickly.

The next day, October 7th, was Sunday. Our friends had time for quiet conversation. The old Christian man who was to return with the baggage was evidently unequal to the journey, but was afraid to go back alone. Mr. Nicoll's strength was also much exhausted, and it was a question whether his going on would not prevent them from attaining the object of their journey; but he, too, was scarcely fit to travel alone. Mr. Leaman therefore very kindly undertook to go back with them to Chung-k'ing by easy stages, leaving Mr. Cameron to prosecute his journey alone. Soon after setting out on the return journey, Mr. Nicoll began to improve, and so our friends were able to make a long *détour*, and visit an interesting hill-tribe, the *Lo-los*, spending some time with them in the south of SI-CH'UEN and in the north of YUN-NAN. In a letter from Mr. Nicoll, printed in a former number, some particulars of this interesting people were given. Mr. Cameron was to make the acquaintance of many other of the hill-tribes—*Thibetans*, *Moso*, *Ming-kia*, *Shans*, and Kah-ch'ens. We will now resume the account of his journey.



CONTENTS OF A "PRAYER-CYLINDER."

Wednesday, October 10th.—At an early hour parted with my companions a little way from the village where we had rested since Saturday. I have a good mule, and also a good coolie as servant; he is to carry for a time some eighteen or twenty pounds weight. My books and tracts, also a few more things, are in saddle-bags carried by the mule. I could not put all on as I hope to ride. The bulk of my silver I carry on my person, sewed up in an English vest and find it rather burdensome when I walk.

Arrived early in the afternoon at my halting-place. Soon after, went out into the street, sold a few tracts, also a book or two, and spoke, in two or more places, for a short time. Had also, in the forenoon, a nice conversation with a man I met in a village which I passed through. The people were rather indifferent. This place is large, and must be important, as there are two officials residing in it. I miss my companions a good deal, but shall soon get accustomed to being alone. I almost forgot to mention that I met some people in the street who wore Indian silver coins made into buttons. On asking where they were bought, I was informed that in Ta-tsien-lu they could be procured for somewhat more than 1,000 cash per set of fifteen. I saw a bride set out for her future home, beautifully adorned and well attended, but, alas! in tears. The country on the whole looked rather wild and not very productive.

October 11th.—To-day had a long walk over a bad road. Rode 15 and walked 65 *li*. In the morning, halted at a good sized village, where we expected to breakfast, but there were neither rice, eggs, nor bread to be bought. I had, however, a little bread with me, and so with a cup of tea fared pretty well. My mule had a good feed, as I was able to buy some oats. In the afternoon had 30 *li* of ascent, and found it a stiff one, as the earlier part of the day had been spent crossing hills. I got a small basin of rice before reaching the top, and was truly thankful for it. A descent of 15 *li* brought us to our halting-place, which was a quiet but fair-sized village. It was late, and being very tired I was glad to retire.

October 12th.—Off about daylight. Twenty *li* of descent brought us to a small village, where we had breakfast. I was told there were no more high hills until I had passed Ta-tsien-lu. Passed through several villages, where I gave tracts. The road was not good, but still I was able to ride the greatest part of our 75 *li*. Our path lay a good while by the side of a stream, but often 200 or more feet above it, on the side of a steep hill. The scenery was grand, and some splendid villages were in sight, in which the rice was not yet cut. In one village through which we passed, I bought a few small apples, and found they were eatable, although not nearly so good as our own fruit. Our halting-place was a large village, and it seemed to have some business. On changing silver I got a fair price for it, much better than my coolie could. Had a little talk with several of the people in the inn; one woman told me there were several Roman Catholics in the place, and that the priest was a frequent visitor.

October 13th.—Made an early start, as I wished to get beyond the 60 *li*, but failed, as the road was bad. In the morning crossed the river by a good suspension bridge. Saw during the day many Man-tsï (Thibetan) houses, and passed through one village said to be partly inhabited by them. Their houses are higher than those occupied by the Chinese; some appear to have one or two upper stories. [*See view of Thibetan houses given as frontispiece to our March number.*] Beyond the river there were several villages of Man-tsï, and they looked well from the distance. Passed a little to the right of a very high mountain, and felt the cold breeze that came from its snow-clad summit. We reached Wu-si-k'eo late in the afternoon, to find it a poor place, long and straggling; food not plentiful, and consequently dear.

Sunday, October 14th.—Our landlord came after breakfast, and requested me very politely to move, as he had friends coming to see him. I did not like it, as we had told him the evening before that we wished to pass the day there. He seemed determined to have us out of the room. I knew that his story about his friends was untrue, as I heard a horseman, who arrived a little before he first spoke to me, say his master,

the official of Ta-tsien-lu, was to pass the night in his inn. Failing to get another suitable place, I supplied the town well with tracts (but did not get people to listen to preaching), and then left, and had a nice quiet time of reading by the side of a roaring brook, which I enjoyed much. I then walked slowly on. The road was very rough and bad, but not hilly. The official and suite passed me, and I saw I had done the best thing in leaving; the party was large, said to be eighty in all. Passed also a lama and party on their way to Pekin.

We put up for the night in a small hamlet. After rice, I saw in the common room about eight or ten poor tea carriers sleeping on the floor, with only a straw mattress under them and scarcely anything above them. They have hard work, hard fare, and poor pay. At night I had a nice talk with the host about the Gospel, and during the day gave many tracts away.

Monday, October 15th.—Started by day-light, and although the road was not good we got over the 30 *li* that lay between us and

TA-TSIEN LU

by about 9 a.m. Just a little way from the city I saw one of the rope bridges, and wondered how the people could get over by them. I was a little disappointed with the city. I found it quite a small place, and we had some difficulty in finding an inn, which, after all, was not worth the name. A breakfast of bread and honey, however, helped to make things look brighter.

Mr. Cameron had now reached the border town of EASTERN THIBET. Up to this point the mandarins rule the people directly; but beyond it they are governed by their own rulers, who are subject to the Chinese. In important places Chinese mandarins are also to be found. The Chinese official, or merchant, may himself pass the border, but his wife may not; no Chinese woman, we are told, being allowed to do so. Many of the Chinese residents, therefore, marry native women, and learn the native language.

An important question here meets us: Who are these natives—the so-called Man-tsï? Mr. Cameron at once set himself to acquire some of their words and phrases, and whenever he had opportunity added to his stock. He found that there were, indeed, dialectic differences among those with whom he came in contact during his long journey from Ya-chau to Ah-ten-tsï, and even beyond, but that they spoke, in the main, one language. Further, he learned from natives who had travelled in THIBET PROPER, beyond Llassa, that the language was still the same, with, of course, some dialectic peculiarities. And any remaining doubt in his mind was done away with by information gathered from the French priest at Pa-t'ang. While, therefore, the well-informed do distinguish between the natives of THIBET PROPER, and their pronunciation and idioms, and the Man-tsï, or natives of Eastern Thibet, and their speech (just as well-informed Chinese or foreigners will distinguish between the natives of one province of CHINA PROPER and another), it may be accepted that the Man-tsï here referred to are true Thibetans. The similarity of religion and worship, of dress, habits, and customs, of style of architecture, etc., with those, not only of THIBET PROPER, but even of the provinces of LITTLE THIBET, subject to the rule of British India and of Cashmir, might also be added if further proof were needed.

Mr. Cameron found that the Roman Catholics had good mission premises outside the south gate of the city, and had a resident bishop and priest. They were stated to have some eighty converts, of whom perhaps one-half resided in the city.

The city itself is small, and but for its position would be unimportant. The population is half Thibetan and half Chinese. The people appeared poor; they were not inclined to buy many books—perhaps but few of them read Chinese. On the subject of religion they seemed indifferent, and very few cared to listen to Mr. Cameron's preaching. We can well imagine, however, that had he been master of the native language he might have met with more attention. The Chinese residents, to whom especially his language would address itself, being there only for the purpose of making money—and that often very questionably—were not the people likely to show most interest in religious questions.

We will now resume Mr. Cameron's diary, merely mentioning that a considerable elevation had already been reached; and that, from a few miles beyond this city to Pa-t'ang, the road rarely, if ever, descends to a less elevation than 12,000 feet. A pass just before Li-t'ang is reached is stated by Capt. Gill to be 13,700 feet, and one before Pa-t'ang to be 15,600 feet; while near to it rises the magnificent mountain, Kin-da, 22,000 feet in height.

I find one-half at least of the inhabitants of Ta-tsien-lu are Man-tsi. They have a small lamasery in the city, which I entered. I met a large party in the street bearing presents and followed them, as I saw several lamas in front, and so entered with them without detection. Several lamas sat cross-legged on one side of the building on mats. One took the presents and presented them separately to the chief lama, who, in return, gave a small piece of ribbon to the givers, which is said to be worn as a charm. The people then left, looking as happy as if they had received a lump of silver. It was all over in a short time—much too soon for me, who wanted to examine the interior. Between the outer door and the main building I saw two rows of upright rollers, *i.e.*, one on each side; and the people on entering and retiring made them turn round, a novel and easy way of saying their prayers (see cuts on page 68 and 69).

October 16th.—Supplied the city well with tracts, and also gave away some hooks. Purchased the few things we wanted for barter; and then, late in the afternoon, left Ta-tsien-lu for the first stage of the journey towards Li-t'ang (or *Lithang*). It was only 40 *li*; but it would have been twenty too much for us had we not been overtaken, just outside the city, by a man who was going there, and who carried for us the things my coolie had. We walked fast, but it was dark ere we arrived at the station. During the evening I found it was the first of the Government posts for dispatches, and also for escorts for officials going to and from THIBET.

We had a miserable place to sleep in, and the night was very cold. There was no bed except a little straw. The floor was broken, and so were the walls, through which the wind came, and made us glad to escape to the common room, and sit round the fire of green wood. We also got a taste of

THE THIBETAN FOOD, "TSAN-PA,"

and were informed that we should have to live on it after our little stock of rice was finished. I may as well give you at once some idea of what it is, and how it is made.

The people have a very dark wheat, which they dry well in an iron pan over the fire, and then grind with the hand-mill. The flour so made is called "*tsan-pa mien*" (mien=flour). Brick-tea is well boiled and strained through a bamboo strainer into a churn, something like the old-fashioned country churns. A handful of butter and a little salt are next added, and then the churning pole is worked up and down as if making butter. It is then poured into basins, and each person adds enough of the "*tsan-pa*" flour, and with his hand works it into a paste, keeping the basin spinning round while doing so. It then, having absorbed the tea, etc., is taken up in handfuls, crushed, and put to the mouth, and, when the whole is finished, they wind up by cleaning the basin with the tongue! Fortunately, each person uses his own basin and carries it with him!

My host and some friends tried to frighten my man with the stories they told him about the dangers and difficulties of the way. He was not well, and I feared it might have had a bad effect upon him. I had to give him some medicine before he lay down to sleep.

October 17th.—Did not get off early as my coolie, although a

little better, was still somewhat unwell. The morning was dull, and there had been rain during the night, and some snow had fallen on the hills around. On leaving we found the path wet, but it proved not so bad as we had been told; so I think it gave my man a little more courage, especially as I had told him before starting that I believed the journey was both difficult and dangerous, but not nearly so bad as the people represented. We had at once an ascent of 40 *li*; but fog prevented our being able to see anything before us. We passed many travellers on their way down with their wares for the Ta-tsien-lu market. The greater part seemed to be deer's horns. The goods were carried by mules, horses, and oxen. We also met droves of horses and cattle bound for the same quarter.

After a while the sun shone upon us, and made the way more pleasant until we reached the snow which covered the upper half of the mountain; the way then became very sloughy. On the summit we sat a little while, having had no rest all the way up; but we did not stay long, as it was very cold. There was fully half a foot of snow, and the prospect was anything but cheery; nothing could be seen but snow-crested hills. Our descent was much better, and, on the whole, tolerably dry. Twenty *li* from the top we came to the first habitation, but it was a wreck—the upper, and the one that remained appeared to serve for barn, byre, stable, etc., etc. We sat down a short distance from it, and had luncheon of bread and eggs; but we soon had to move on again, as it was so cold. We passed one station early in the afternoon, and pushed on for the next, which we reached before dark. We had travelled over 90 *li*, according to the reckoning of some of the people. I walked every step, as I put the coolie's things on the mule to save him.

During the afternoon we passed a number of houses in a large valley; many of them were of three stories, and had a fine appearance from the road. [*See frontispiece to "China's Millions" for March.*] On the tops of some could be seen the year's crop stacked, whilst others had it on the top of lower buildings. Several of them were like towers, square, and of a good height, with many lower ones clustered around them. They looked as if built for defence. The valley and hill-sides were well stocked with cattle, horses, and sheep, and the pasturage seemed abundant. In the valley was a splendid road, and so we were able to walk at a good pace. No trees could be seen. The people use cow-dung for fuel. There were a few wild gooseberry bushes, but, alas! no fruit.

STYLE OF ART IN THE LAMASERIES.

DESCRIPTION OF THE PEOPLE.

The people are all Man-tsï, and they look wild in their sheepskin dresses. In their belts they carry one or two large knives or swords. Others dress in rough woollen stuffs, but all have not the same colour. [*See cuts in "China's Millions" for March, pages 32 and 33.*] The garments are made loose, with a belt. The boots reach up to the knees; the upper part is of woollen cloth, and round the edge near the sole is a narrow strip of leather, to which the light leather sole is sewed. All make their own. They do not shave the head, but the hair is allowed to grow long, and often looks as though no comb had passed through it for years, if ever. Some are wiser, and keep it short. Those whom we met were very civil. One asked for a piece of bread; another offered to sell me a dog, and would either take rupees or tea. A little distance from our halting-place we overtook one who walked on with us, and as he knew a few words of Chinese, I tried to converse with him. On asking him about an inn, he said he had a place where strangers put up; but what had we to give in exchange? On being informed that we had tobacco, and bread, and needles (which are used instead of money in THIBET) he turned up his nose, and said he did not want any of these, and would require silver or would not lodge us. I was as determined not to give it. When near his house, we saw a man to whom he spoke in Man-tsï; the man then addressed us in Chinese, thereby showing us he was a Chinaman, though his dress and appearance were Thibetan. He also tried for silver, but I refused it; and as he saw I was determined, he advised the first to give us quarters. He came to the house with us, and during the evening we found he was son-in-law to our host.

A THIBETAN HOUSE.

On approaching the house we passed through a door into a large enclosure, where a huge dog was chained up, which endeavoured to attack us, although we were then surrounded by several members of the family, who came to unload our mule and carry our things into the house. A young but strong-looking woman caught hold of the dog's rope and pulled him back with all her might, and even then he was on his hind legs, attempting to spring. I was requested to follow them in, which I did, but found it not easy. It was terribly dark, and the lower part of the building felt to the feet more like a stable than a room. I found afterwards it really was so. After a few steps, I stumbled against a staircase, and was told to ascend it. On getting near the top, I saw a glimmer of light, and soon after some one came out with a piece of lighted firewood, and so I was able to enter. The light enabled me to get a view of the room; and, roughly calculated, it was 18 feet by 12 feet. This is the part occupied by the family, and by any guests who may happen to lodge there.

On one side was the kitchen range, which looked like the Chinese ranges, with its two iron pans. The light was from five chips laid on a gridiron, suspended from the roof by a chain. The roof was low, being only about 6 feet from the floor. To the back of the cooking-stove, there was a dresser with shelves, on which were ranged a number of strong and bright brass plates. On the table part of the range stood the milking utensils, apparently hooped with iron, and very clean looking. The sitting-room had neither bench, stool, nor chair, and no table, except a small imitation of one, with very short legs, that stood on one side; beside which the host squatted on a mat.

Around the room were small heaps of skins, on one of which I seated myself for a little while, to the amusement of the younger portion of the family, as they all sat on the floor. The family consisted of six persons, the father and mother, two grown-up daughters, and two little boys. The son-in-law came in soon after, and tried to palm himself off as a government interpreter. I did not believe it, he then confessed he was the son-in-law, and lived a little way off, where he cultivated a piece of land. We soon had tea, and then there was a general laugh, as we had no basins. The host having several in store, he lent us two, and we had bread and an egg with our tea. The two men (my host and his son-in-law) asked for an egg each, which I gave them, and then the Chinaman left.

On his departure the fun began. I wanted to learn a few words of their language, and they had often a good laugh at the

blunders I made. It, however, does not seem to be difficult. There are many sounds in it unknown to the Chinese, but easy, I should judge, to a foreigner. Several household things, such as tables, etc., retain their Chinese names, as such luxuries were unknown to the old Thibetans. I learnt several useful words and sentences. After I had written them down the host requested me to read them over, and was highly pleased with their correctness. He always put me right if I gave a wrong sound.

We were soon like old friends, only we could not converse much. I was invited to eat "*tsan-pa*" with them, which I did; and when our rice was ready, I gave them some. The host divided it with his boys; and when we had finished our meal, he divided the remainder amongst the family, but I could see he kept by far the largest share for himself. They, of course, used their fingers to eat it. He had also a pet boy who came in for second largest share.

Supper being over, the beds were spread out, and so our sitting-room became the common bed-room. The females took one side of the room, while the master and his pet shared the other side with us. They only spread a few skins on the floor, and the clothing they wear during the day is turned into bed covering. The master of the house had a sort of light sheet, which was well tucked in about him by one of the daughters ere she retired. Quietness soon reigned, and after some wakeful hours I had a sound sleep.

October 18th.—We were up early, and after eating a little rice gruel, paid our host with 100 cash and a little tobacco. He was delighted at our liberality, and before I left gave me a good drink of sweet milk, which I enjoyed. He told me if I ever passed again, to be sure and put up in his house. This I promised to do. He saw us to the road, and we parted.

Feeling tired, I rode a little, as the road was good. When passing a spot where a party of merchants had encamped for the night, one of their dogs broke loose and came at me. He tried to get at my legs, but I saved myself with my umbrella, making lunges at him as he went from one side to the other. He next attacked my mule, and made her very restive; at last, he must have got hold of her, for she plunged as if going over her head, which sent me full length on the sward. It did not hurt me much, so I soon regained my feet, and found the mule had taken to hers, and had run away some distance. By this time one of the merchants had driven the dog off with stones; he also caught my mule, and we again resumed our journey, thankful that none had fared worse.

We had still a good road, and so passed the next government station about noon, when we halted a short time to eat a little bread, and give the mule a few beans. The country was more wooded than in the morning. In the afternoon we met some travellers, and asked how far it was to the next station. They said from 40 to 60 *li*, so we hoped to make it before dark. We had a high hill to climb, and it sorely tried our strength. I rode a little during the fore part of the day, but afterwards made the mule carry the luggage and relieve the coolie; and it was well I did so, as both of us found the hill more difficult than we had expected. We had a long stretch of table-land to cross ere we gained the true summit. We got our feet wet, as there was a great deal of water, and in some places much snow. The table-land, although so high, afforded rich pasture on which many flocks fed. We were glad when we gained the top as it was near sunset, and we had a difficult and steep descent before we could reach any habitation. The scenery quite changed; instead of tame pasture land we had steep mountain sides, densely wooded, and our road led us down a deep ravine, through which a torrent roared. The scenery was very grand, but I dared not stop to enjoy it, as it was nearly dark, and our road not too good, even by daylight. The moon gave us a good light long before we saw the first house, and we were truly thankful for the light, as the road was studded with huge boulders, and at times with decaying timber.

Our host was a Chinaman, and so we had beds. We had still flour, and the boy made some dough, and boiled it for supper. I had a little conversation with the master, and took down a few more Thibetan words. He asked where we came from; and on being told, said we had walked fully 130 *li*. We soon after turned in, tired enough.

October 19th.—Did not start early, as we had only 90 *li* to go, and the road was said to be "tolerably good." We had a basin of rice, and then set out. I soon found I could not walk; every joint was stiff, caused, I suppose, by walking yesterday with wet feet. We were still in the ravine, and descending, but had many ups and downs. We saw little cultivated land, only a few patches where the hills somewhat receded. These hills were high and well wooded; on the left chiefly with spruce, and a little larch, while on the right were principally pines. As we descended they became fewer, and many parts were barren and rocky. We arrived at

HO-K'EO

early in the afternoon. It is but a small village, perched on a hillside, just above a small river. There is an official, and it is said the Chinese are not allowed to pass without passports, unless when in foreign employ. The inhabitants are chiefly Chinese, and I think in Government service. The so-called inn is kept by an underling. Here there was nothing to be bought but a little "*tsan-pa*" flour and rancid butter. An inferior official from the interior told me that Captain Gill and Mr. Mesny had been unable to enter THIBET, and so had to go south with a strong escort.

October 20th.—Detained a little at the Ya-men. I sent in my card, but was told the officer had not got up. I then gave my passport, and in a few minutes they returned with it, and the intelligence that the boat was ready. The ferry-boats belong to the Government; I however saw the Man-tsi cross in coracles. I gave some books away as many people said they could read. After crossing the river, we had to ascend the opposite hill. The road was not very good, the first 40 *li* were well wooded.

To-day I lost the compass Mr. Leaman gave me, and for which he paid three dollars in Shanghai. I let a Chinaman see it in the inn, and then had to leave the room for a little time. On returning I was ready for the road, and forgot it, but looked carefully over the room to see that nothing was left. I did not see the Chinaman, and only found out my loss on wishing to use it. I was at first inclined to go back, as it was a great loss to me, while to him it would be useless. But remembering that he also was a traveller and going in the opposite direction, I gave it up, and went on with a lighter pocket, but, for a time, a heavier heart.

At the station we had breakfast of "*tsan-pa*" as we had nothing else. We also got grass for the mule, and paid for all in thread. On resuming our journey, we found the road becoming worse, and we had a huge snow-clad mountain to cross. The first part of it was steep, and the road was up the bed of a mountain torrent, fortunately dry, but bad for walking. The lower part of the mountain was well wooded. It was bitterly cold, and the wind often seemed as if it entered our bones. Both of us have swollen and sore lips, and heavy colds, with sore throats. I had a cold before leaving Ts'ing-k'i Hien, so I cannot blame this part of the country for it. On the mountain top the wind was high, and we had also hail, both of which however became more moderate as we descended the other side. The descent was steep but we got over the ground fast.

As we passed *Tsien-tsi-wan* one of the men in charge hailed us, and after a little talk with him, I determined to pass the Sunday there, although his abode had more the appearance of a hut than of a house. There are but two; one occupied by two Chinamen, and the other by a Man-tsi. The back of the house is but 3 feet above the bank, and the roof is flat, with a small hole in the centre for the smoke to escape through. The sides are 5 feet high outside. The inside, however, is better, being fully 7 feet high. I found the hole in the top did service as a window as well as a chimney.

Our host treated us well, for he soon brought us some tea and a little bread, and we were able to buy good beef. In the evening he brought each of us a large basin of soup with plenty of beef in it. We enjoyed it heartily: He said it was a Man-tsi dish, and had butter, milk and vegetables in it. Thus our Father showed His care for us. He well knew we needed rest and refreshment, and here they were, provided in a place we should have passed had we not been hailed, as the road was on the hill side a little above the houses.

Sunday, October 21st.—I had a long talk with my host. He has spent a good part of the day reading some books I gave him. But, alas! he is a poor opium smoker, and on his thirteen tael cents per day has to keep himself, his wife, and a girl. He is able to write, and so gets three tael cents more than the other,

as he has a diary to keep. His wife is a Man-tsi woman, and not much improved, I judge, by her marriage. We enjoyed the rest much, and had time for reading, etc. This we do not always secure at night, on account of bad light. It was very cold, but when we had a fire, as our fuel was green, we were driven out by the smoke. There was plenty of snow to be seen.

Monday, October 22nd.—Left early, and crossed four hills to-day; the last one had snow almost to its base. Fortunately, the ascents were not very steep, though the absolute elevation is great [13,700 feet in one case], and so we made quick progress. The coolie's burden on the mule was too light for her, and she often gave us a race after her. We only rested twice, first at a place 50 *li* from where we started, where we ate some "*tsan-pa*," and had a splendid drink of milk. I also took down some more Thibetan sentences, and found there is a slight difference between the dialect here and that beyond the river. I almost forgot to mention that I saw gold-washers busy in one of the ravines we passed through. I went to examine what they were about, but they were Man-tsi, and could understand no Chinese. They looked very happy over their work.

We walked to day much further than we expected, through a mistake of mine. We passed what was called a station, although it only happened to be one house. I did not like the look of the people I saw about, and so determined to go a little further, although it was then near sunset. The next place was said to be only 15 *li* off, so we kept on and walked fast. In the distance we could see many flocks grazing, and the shepherds' tents fixed near by them. The sight recalled the lives of the Patriarchs. We missed the halting-place, as it was quite dark; but, some time after, the moon rose, or I fear we should have altogether lost our way, and have had to pass the night in the snow.

The last hill tried my coolie so much (although he had had nothing to carry all day) that I had to stop several times and encourage him. Had there been a rock, or even a few bushes near, to afford the least shelter, we should have passed the night on the hill, although so awfully cold. Not more welcome could the harbour lights be to a tempest-tossed mariner than was the heap of stones, with its central pole, which marked the top of the hill [13,700 feet], to me and to my weary companion. The descent was difficult, and even colder than the ascent.

On gaining the base we had a splendid road through a wide valley of good pasture land. In many places saw the watch-fires of the shepherds. It must be difficult for them to keep their fires up, as there is but little wood in the country. We had very good moonlight, and although tired, were able to keep on at a good pace, the cold no doubt helping us. I got my feet wet again, but soon after was cheered by the sight of trees, and the thought that there would be houses at no very great distance; and so it proved. On reaching the village, we found the people had gone to bed, and thought they would be afraid to get up, as they might fear we were robbers. The dogs set up such a barking that they at last brought one man to see what was the cause, but he was so timid that he kept well away from us, and when he was asked where we could put up, it was some time before he pointed to a house. We requested him to call the people for us, but he refused, and slunk off. I lifted my heart up in prayer to my Father, and again knocked at the door of the house we had first knocked at. It seemed to us a long time before any answer came, and we had made up our minds to pass the night under the over-hanging roof of a temple, when our Father answered me; and in a short time we were seated by a good fire, with a pot of hot tea before us; and as we had a little bread and beef, we partook of it sparingly, and then laid down. The people in the house told us we had travelled 170 *li* since morning. I thought 150 *li*, but do not know.

October 23rd.—Did not leave early, as we felt very tired. We were but some 60 *li* from Li-t'ang, and accomplished that distance by about 2.0 p.m.; so that we really did the journey from Ta-tsien-lu to Li-t'ang in six long days. We left the former place about 2.0 p.m. on Tuesday, October 16th, and arrived at the latter about the same time on the following Tuesday.

On starting this morning, we walked a short way along the bank of a stream, then struck into a ravine, and then went along the side of some hills. Pasture was abundant, and there were many herds of cattle, etc. We had a little climbing and descending, but nothing to speak of. Right glad we were when we saw

LI-T'ANG, OR LITHANG,

at no great distance. On entering the city the houses looked wretched, and the only part that pleased the eye was the golden roof of the lamasery at the foot of the street. I wished we could have had a room in one, instead of in our inn, as we had often to go to the door on account of the smoke of the kitchen.

(To be continued.)

The Work in Hang-chau.

FROM MR. W. A. WILLS.

LAST Sunday I spent at Siao-shan and had the joy of baptizing the sister of one of our evangelists, Dzing Tin-ih. I do so love to see families being converted; brother bringing sister, mother, daughter, etc. It shows the Holy Spirit is truly working in their hearts.

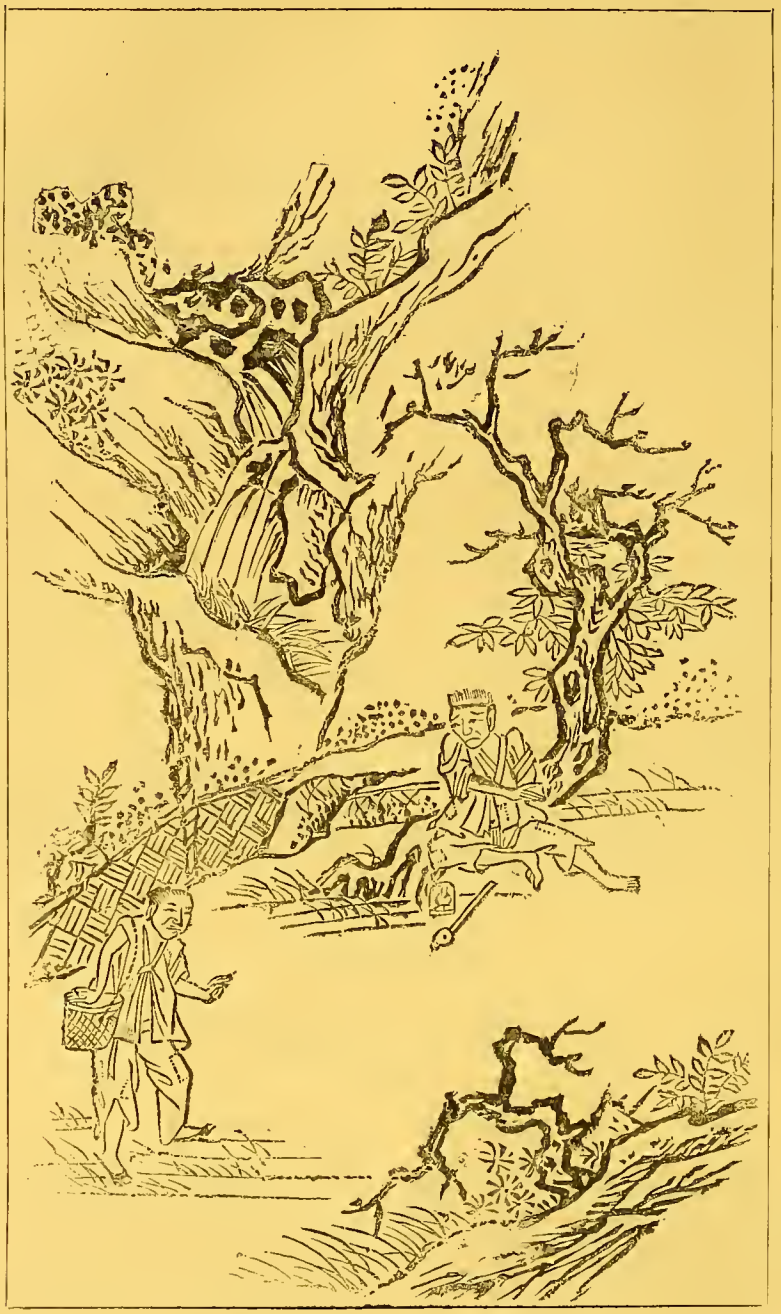
Yesterday I examined two more converts, one a teacher, the other a brother of our evangelist, Ts'a Sï-vu. I hope (D.V.) to baptize them next Sunday. While my heart is filled with joy at these fresh converts, there is much that gives me pain and sorrow; namely, to hear that some of the older members are growing cold. These members I have not seen, but I have prayed for them.

And now about the boys'-school. Since I last wrote to you, I have been planning over and over again in my mind how best to arrange for them at the very least expense. And the result is, I have been able to fit up a room 17 feet long, and 4 feet 5 inches wide, out of an old shed in the garden. The room has been white-washed, and glass windows have been put in. I have also built a place for cooking rice. The whole will only cost a few dollars. Of course it would not be large enough for a great number, but will suffice for the number you mentioned in your last, namely, twelve.

I have agreed with Nying Tsï-ky'ing to be teacher, and will give him all the help in my power. We are now making it a subject of many prayers, that the boys may be saved, and each one turn out a useful helper in our Master's service.

During this week I have daily preached at Pæn-r-yiang, and the place has been crowded so that our seats have all been occupied the whole afternoon, and others were standing in every available place. I trust that many who thus hear the Word from time to time may be led to receive it into their hearts, and may soon boldly confess themselves Christ's disciples.

I expect next week to take a journey to Yü-hang and other places before the boys arrive.



THE OPIUM SMOKER.—No. 11.

THE downward course of the Opium-smoker is now very rapid. Exposure to the weather, and want of food accelerate the injurious effects of the Opium. No one would think of giving a night's shelter to a man whose imperious craving for Opium would compel him to rob his benefactor before morning. Endeavouring to warm himself in the sunshine, with unshaven head, and haggard countenance, the sower, coming with his seed basket, finds him in a sheltered corner of the field. He cannot now exist long to benefit our Indian Opium Revenue: he may, however, serve some member of the *literati* as an apt illustration of the results of intercourse with a so-called Christian nation; and thus help to strengthen the anti-foreign feeling and anti-foreign policy of China.

"The Shanghai Courier" on the Opium Question.

THE following will be read by many with the greatest satisfaction. When newspapers published in China state that it will be impossible for our rulers to postpone much longer the fuller consideration of this subject; that the question is forcing itself upon public attention at home; and that the people of England at no distant day may have to pronounce a decided opinion upon it, we may well rejoice.

It is significant of progress, and should encourage all who have been making this subject one of prayer, and who by various means have been seeking to awaken interest in the question. How is it that the people of England have been so long indifferent concerning this matter? Can they know the nature and extent of this dreadful trade? Can they know what vast multitudes are through it brought to utter ruin and wretchedness? Can they know how largely England is responsible for all this suffering? Surely if the facts of the case were universally known there would not be a Christian man or woman in the land any longer indifferent or apathetic concerning an evil of such frightful magnitude, and so directly the fruit of our own national wrong-doing.

Could a more stinging reproach be uttered than that conveyed in the words of Dr. Morley Punshon in the report of the Wesleyan Missionary Society, read by him at the recent annual meeting in Exeter Hall?—*"All through China the brethren still deplore the blight of the opium traffic—a greater national calamity than famine—a calamity which enlightened heathen are urging a Christian nation, which first imposed it upon them, to remove."*

PEOPLE are often inclined to give up the further consideration of a question which does not promise a ready or early solution. It is of course discouraging to struggle on, it may be, year after year, and yet find oneself no nearer the end striven for. The opium question, of which many residents in the East are pretty well sick, has been for some time prominently brought forward at home,—not only by the organ of the society for the suppression of the trade in the drug, but by public speakers and magazine writers. It is not a pleasant subject to discuss, and that may be one reason why, notwithstanding its importance, it has been so long neglected. But the question is felt to be a most difficult one; and many who detest the opium trade, and are ashamed of England's connection with it, seeing great difficulties in the way, are content to allow it to take its course, and trust to the future to indicate a satisfactory solution. Nevertheless, it is impossible for an attentive reader of the home journals not to note that the subject is receiving more impartial consideration; and that at no distant day the people of England may pronounce a decided opinion upon it.

India is just now engaging earnest attention, and the leading members of the Ministry, as well as of the Opposition, are asking the country to carefully study the future of that vast Asiatic dependency. Hitherto, Indian questions have been neglected even by most members of Parliament; in fact, it has often been difficult to keep the House together for the discussion of the Indian budget. The Afghan war, with its possible complications, has naturally led people to direct their eyes to India; and it will be impossible that the opium trade, with which the interests of so many of our Indian subjects are connected, should escape fuller notice.

At the present moment we do not propose to enter into the general question, for no new light could be thrown upon it. We simply record the fact that it is forcing itself upon public attention at home. The Hon. Sir Edward Fry's articles on "England, China, and Opium," in the *Contemporary Review*, which have been republished, are favourably reviewed. We quote the following from the London *Examiner*:—

"There undoubtedly prevails an inarticulate dissatisfaction among a considerable class of English readers with India's share in this unpleasant traffic, and it is gratifying to know that the dissatisfaction becomes more articulate among the select few who are entrusted with the guidance of affairs. Another opium war would be an utter impossibility. We are not even sure whether, if the Chinese were to make another attempt at suppressing the trade, in spite of those special clauses of the Tientsin Treaty which legalized it, the people of England would support any Ministry proposing to bombard India's customers into submission.

"The English toleration of the opium trade, in spite of the wars to which this has given rise, and the earnest remonstrances of the Chinese themselves, is in curious contrast with the justice and the generosity which ordinarily characterize English dealings with inferior races. In what page of history shall we find any record of a rule so conscientiously directed towards the elevation of subject races as the English Government of India? If a taste for opium should ever spread among the people, the Viceroy and the governors of provinces would forthwith write serious minutes on the subject, and start commissions of inquiry, just as they did some years back, when they wished to test certain statements as to the relation between the per-centage of crime and the consumption of *bhang*. Yet the Government of India, as everyone knows, derives seven millions a year from the Indian opium sold to the Chinese. The Government of England is open to a like charge of inconsistency, for though, by 31 and 32 Vic. c. 112, it regulated the sale of opium as a poison, it virtually countenances the sale of that same poison as an ordinary commodity among the people of China.

"All our leading authorities are more or less ashamed of the traffic. Lord Salisbury has expressed his inability to 'defend it on principle.' Mr. Bourke has expressed himself in much the same manner as his chief. Sir Rutherford Alcock's statement amounts to this—that it is only the dread of our brute force which prevails upon the Chinese Government to admit a drug which they know, or sincerely believe, to be demoralizing to their subjects. The opium clauses, repeats Sir Thomas Wade, have been from 'first to last extorted against the conscience of the nation, in defiance—that is to say—of the moral conviction of the educated men . . . . of the millions who are saturated with a knowledge of the history and philosophy of the country.' And, lastly, Sir William Muir hints that England herself is not wholly guiltless of the 'odious imputation of pandering to the vice of China by over-stimulating production, overstocking the market, and flooding China with a drug in order to raise a wider and more secure revenue to itself.'"—*The Shanghai Courier.*

Address by a Chinese Christian.

(*Being thoughts on Matthew* ii., *vers.* 2 *to* 11, *delivered at Wu-ch'ang.*)

REPORTED BY MRS. JUDD.

I SUPPOSE most of those present are believers in the LORD JESUS, and well know the incidents of which we have just read; but I propose to look closely into these few verses, and see what evidence we have that the facts there narrated are true—on what ground our faith really is based.

I think it is evident that a very short time before Jesus was born, Mary and Joseph were not living at Bethlehem (see Luke ii. 4); therefore, their being at that place when Jesus was born was the more remarkable, and was a fulfilment of prophecy. Bethlehem was David's city, and Joseph was of the house and lineage of David. God had promised the throne to David's descendants for evermore (see Psalm cxxxii. 11—13; Jeremiah xxiii. 5, 6). Here was the promised Branch, the KING.

Again, why did these wise men come to worship *Him* at Jerusalem? Because Jerusalem was the place where the LORD was to be worshipped; therefore, Jesus, as LORD and KING, must be worshipped there (see John iv. 20). That Jesus is King is true—not only King of Judea, but over all the earth (see John xviii. 37; John vi. 15; Luke xix. 38; Numb. xxiv. 17).

When Herod the king heard these things, he feared, and all the people with him. Why did they fear? Was it not a joyful matter, and not a cause for fear, that a *Saviour* should be born into the world? It was to those who received Him; but Herod feared for his kingdom, and he loved darkness.

The appearance of the heavenly host to the shepherds was also an evidence that Jesus was no mere man, born in the ordinary way. The advent of THE SHEPHERD was made known first to the shepherds. In Isaiah xl. 10, 11, and Ezek. xxxiv. 12—14, He is prophesied of as the Shepherd. He is *our* Shepherd (1 Peter ii. 25).

Herod wanted the wise men to tell him where Jesus was when they had found Him—ostensibly that he, too, might go and worship Him; but, in reality, that he might kill Him. Here we see that, although the birth of Jesus was exactly as it had been foretold, yet He was born into the world *very man*—just like any other infant; and the circumstances, place, and manner of His birth were only known to those to whom it was specially revealed, as is seen in the guiding star, and in the sign given to the shepherds, etc. Otherwise, why could not Herod have found out for himself where Jesus was? Then again, though He was born with all the weakness common to man, when Herod sought to take His life, He was not *hid* by His human parents; no, GOD had provided for the safety of His Son (see Matthew ii. 13, 14).

Here, let me say, brethren, that if *we* are really anxious to see Jesus, really desiring to know where He is, God will assuredly show us the way.

The wise men, on seeing Jesus, bowed down and worshipped Him, presenting Him with precious gifts. This, too, was an evidence that He was King (see Isaiah lx. 3, 6). After seeing Jesus, the wise men, being warned of God, returned another way. Here, again, we see how God had provided for His safety.

When we talk to people about the Gospel, some reply, "Why did Jesus die, if He was righteous, as you say? Why did not God save Him?" We tell them that it was God's will that He should die. "Ah!" they say, "we don't believe *that*." But it *was* clearly God's will that the LORD JESUS should die *that* way, and His life was preserved until *that* time came. Would it not have been much more easy to injure an infant than a man of thirty-three years of age? Was not the power of the king who sought His life greater by far than of those who crucified Him? Brethren, there is no want of evidence that JESUS was *really* the promised Saviour.

Royal Geographical Society.

AT a meeting of this Society held on Monday night, April 28th, in the hall of the London University, Burlington Gardens, a paper was read by the Rev. J. McCarthy, of the China Inland Mission, describing a journey across China, from Chin-kiang to Bhamô. Sir Rutherford Alcock, K.C.B., vice-president, who took the chair, said that the lecturer had walked the greater part of the way in his long journey through the interior of China. It would be gratifying, doubtless, to the Chinese Ambassador, who was present, to hear that during the whole of that long journey, extending over a period of eight months, the traveller never met with an act of incivility, that he was never once asked for his passport, and that he was never refused any assistance or courtesy he required. Sir R. Alcock expressed a hope that this journey might be an introduction to a new state of our relations with that great empire, and that we might be allowed to pass as freely from one end to the other as through Europe. Before asking Mr. McCarthy to begin his lecture, the chairman announced that the Council of the Society had that day awarded the two gold medals—the patron's medal to Lieutenant-Colonel Nicholas Prejevalsky, and the founder's medal to Captain Gill, R.E. Colonel Prejevalsky had explored one of the most wild and uncivilized countries probably on the face of the globe, if we excepted Central Africa. Over the vast steppes of Mongolia and the lofty deserts of Northern Thibet he had travelled for upwards of 3,000 miles, laying down by route, survey, and observations for latitude and altitude the previously unexplored country he traversed. The second medal was given to a countryman of our own, who had for many years devoted himself and a considerable fortune to the exploration of Persia, Thibet, and China. Captain Gill had produced excellent maps of his route, and had made a careful series of hypsometrical observations and a travers-survey, by which he had obtained the means of constructing with considerable accuracy profile sections of the elevated and little-known regions of Western China and Thibet. The Rev. J. McCarthy then gave an exceedingly interesting and detailed account of the country and the people he had seen during his journey. He left Chin-kiang in January, 1877, wearing the Chinese dress, and accompanied by a friend, a native of Nankin, and travelled up the Yang-tze as far as Hankow, and then, crossing the lake district to I-ch'ang, arrived at the city of Wan, in the province of Si-ch'uen, where he left the boats and continued his journey overland. Passing south-westward through the middle of the province of Kwei-chau, and stopping on the way at Kwei-yang, the capital, he reached the capital of Yun-nan, where, as all along the route, he was well received and kindly treated by all with whom he came in contact. At Manwyne some of the people wanted to talk about the murder of Mr. Margary, but he turned the conversation and left on good terms with them. He reached Bhamô on the 26th of August, 1877. This was but one of many journeys taken by members of this mission during the last three years. In the provinces of Western China more than 30,000 miles in the aggregate had been journeyed over by their friends, and mission stations had been established in some of the inland provinces. In conclusion, he spoke of the loyal spirit in which the Che-foo Convention had been carried out by the Chinese Government. At the invitation of the chairman, the Marquis Tseng, speaking in Chinese, which was interpreted by Dr. M'Cartney, expressed the pleasure with which he had heard of the friendly and hospitable reception given to Mr. McCarthy. Further, he hoped that all succeeding travellers might be able to bear similar testimony to the good feeling of the people, and that with growing intercourse each people would gain a knowledge of the good points of the other. —*The Times*.

以便以設耳 耶和華以拉
(EBENEZER) (JEHOVAH-JIREH)

CHINA'S MILLIONS

EDITED BY J. HUDSON TAYLOR.

Meetings held in the Conference Hall, Mildmay Park,

TUESDAY, MAY 27th, 1879.

WE have much pleasure in placing before our readers the following record of the proceedings in connection with the thirteenth Anniversary of the China Inland Mission. These meetings should remind us all that another year of labour for China has closed. The thought is solemnly suggestive. Has all been done for the honour of Christ in China, and for the salvation of souls there, that Christ-like self-denial and Christ-like earnestness could, in one short year, accomplish? If not, the opportunities lost are for ever past recall. In this brief period how many of our fellow-men from that land have passed into eternity? Probably twelve millions at least, or three times the entire population of busy, crowded, swarming London. This is only reckoning according to the ordinary rate of mortality, but multitudes more who have perished in consequence of the famine, must be added to the number. Mr. R. J. Forrest, H.B.M. Consul at Tien-tsin, speaking of the mortality caused during the recent famine, says:—"There is too much reason to believe that the enormous total of nine and a half millions is substantially correct."

With this sad addition to the usual mortality there can hardly be a doubt that within the last two years, nearly as many persons as form the entire population of Great Britain and Ireland, have entered the eternal world from China alone. How many of these sleep in Jesus? Alas! how few of them ever heard His blessed name. Has He "brought light and immortality to light through the Gospel?" Is it true that "there is none other name under heaven given among men whereby we must be saved?" Was it His last command to those who loved Him to "Go into all the world, and preach the Gospel to every creature?" And are millions dying in a single year in China who have never yet heard the Gospel? It seems incredible that at this day such should be the case, and yet it is awfully true. "When will the wail of the dying millions be heard?" Thank God, in the thick darkness there are streaks of light; the Church of God is awaking, if but slowly, yet more and more to a sense of China's need; and instead of yielding to depression because so little has been accomplished, we need to strengthen each other's confidence in God, and to rejoice that He is graciously giving encouragement to all who are seeking to spread the knowledge of His will in China.

In the success of all Christian workers for China we unfeignedly rejoice, and desire for them each yet more abundant blessing. We gratefully acknowledge the goodness of God in prospering the efforts put forth by His servants in connection with the China Inland Mission. The meetings we now report were full of encouragement; they were indeed times of blessing, and we trust that the addresses, which in their printed form will be valued by those who heard them, may prove a source of much spiritual refreshment to our many friends who were unable to be present. In calling attention to these addresses, it may be well to say a word upon one point. In Mr. Hudson Taylor's absence in China, we have allowed some of the very kind and affectionate things said concerning himself to stand, which, as editor of the paper, had they passed through his own hands, he would have omitted; those who read, however, will, we trust, ascribe as fully as did the speakers themselves, all success to the guidance and blessing of God.

In order to give our friends as full a report as our space would allow, we have had to omit from this number our usual engravings. B. B.

NO. 49.—JULY, 1879.

LONDON: PUBLISHED BY MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

Afternoon Meeting.

THEODORE HOWARD, ESQ., Chairman.

THE meeting was opened by singing the hymn—

"Praise, praise ye the name of Jehovah our God,"

and prayer was offered by

The REV. D. B. HANKIN *(Vicar of St. Jude's, Mildmay Park)*.

Mr. R. H. HILL, Honorary Secretary, then read portions of the following Report—

REPORT—

TWICE only since the formation of the CHINA INLAND MISSION have anniversary meetings been held. The first on the 26th of May, 1876, exactly ten years from the day of the departure of Mr. Hudson Taylor and a party of missionaries for China, in the good ship *Lammermuir*. The second on the 27th of May, 1878. Both were occasions of great encouragement; the work of the Mission was briefly reviewed; and those who took part, representing nearly all sections of the Christian Church, expressed in warm and cheering words, their deep interest in the work attempted by the Mission, and their joy in its success.

Another anniversary season has come round, and it has been felt that it would not be well to allow it to pass by without calling the friends of the Mission together. The answered prayers, the new mercies, the continued blessings of another year, call for *united* thanksgiving and praise.

The present, not less than the past, has also its voice, reminding of duty and privilege. Never before has the Mission had in connection with it so many missionaries, nor operations so diversified and so widely extended.

From the widely distant stations and from every missionary, the message comes to-day with louder voice than ever before: "Brethren, pray for us."

Nor is this all. Doors are opening on every hand; young and well-qualified labourers are coming forward, eager to enter the fields which are white already to the harvest, and which in their vastness are more than ever breaking into the view of the Church of God. In all this, those whose sympathies are already with the work will recognize the unmistakable call of the Master to renewed and united consecration to the great work of preaching the Gospel throughout the length and breadth of China.

Before, however, referring to these things more directly, it may be well to glance for a moment at

THE PROGRESS OF THE MISSION

generally, as indicated by its present position and operations.

The missionaries in connection with the China Inland Mission now number 69. Of these 21 are married; and 28 are single men; and 20 are unmarried ladies.

The native helpers number 101. These consist of—12 native pastors, 36 evangelists, 37 preachers, colporteurs, and schoolmasters, 10 Bible-women, and 6 chapel-keepers.

Sixty-four stations and out-stations have been opened.

These stations are situated as follows:—

In the Province of CHEH-KIANG	...	40	Stations
In the Province of KIANG-SI	...	5	Stations
" " KIANG-SU	...	6	"
" " GAN-HWUY	...	7	"
" " HU-PEH	...	2	"
" " KWEI-CHAU	...	1	Station
" " SI-CH'UEN	...	1	"
" " SHAN-SI	...	2	Stations

and a station at Bhamo, in Upper Burmah.

In other provinces which are yet without resident Protestant missionaries, extensive missionary journeys have been taken, some of which are shown on the map published by the Mission.

The returns are not to hand which would enable us to give the actual number of those who, since the commencement of the Mission, have been received into communion; but, in all, the number would probably be little short of one thousand.

These few particulars concerning the work as a whole, amply prove that God has indeed owned the work of His servants. They are referred to now that His goodness may be gratefully acknowledged, and that all who have gathered together on this the 13th anniversary, and all who have aided the work by prayer or gift, and who may read this brief summary, may unite in thanksgiving and praise.

Our more immediate duty, however, is to give

A BRIEF ACCOUNT OF THE PAST YEAR.

During the year the following missionaries have gone out:—

Mr. J. W. Stevenson.	Mr. E. Tomalin.
Mr. and Mrs. Stott.	Mr. A. W. Sambrook.
Miss Mitchell.	Miss Jane Kidd.
Miss E. Snow.	Miss M. A. Howland.
Miss Müller.	Miss Jane Pring.
Miss Fanny Boyd.	Mr. Hunnex.
Miss Ellen Boyd.	Mr. Pigott.
Mr. S. B. Drake.	Mr. and Mrs. W. McCarthy.
Mr. W. L. Elliston.	Mr. Coulthard.
Mr. A. G. Parrott.	Mr. Hunt.

Of these, Mr. Stevenson and Mr. and Mrs. Stott have returned to their labours after a season of needed rest and change.

The others are all new missionaries.

Such an addition to the band of workers in connection with the Mission, calls for very grateful acknowledgment to the Lord of the harvest, who has, we believe in answer to prayer, called these to labour in the great harvest-field.

MR. HUDSON TAYLOR'S RETURN TO CHINA.

Another departure calling for special mention is that of Mr. Hudson Taylor, who, having regard to the general interest of the work, has felt it desirable to return to China. He left London on the 24th of February, and embarked at Marseilles on the 9th of March, having in the interval, by special request, visited and held meetings at the Hague, Amsterdam, and other places. He would, we believe, arrive in China about a month ago, our last tidings of

him were from Hong-Kong. He was not in good health, and we take this opportunity to ask for him the prayers of all who have knowledge of the work which, by God's blessing, has grown up under his direction. Believing the work to be the Lord's, he will not attempt to carry the burden himself; he will, however, for the labour involved in its direction need much physical strength, and for this, as also for all needful wisdom and spiritual power, we trust our friends will not cease to pray.

DEATHS.

During the year three of our brethren have been called to mourn the removal by death of their wives.

Mrs. Rudland, Mrs. Jackson, and Mrs. Harvey (the latter in England), have been called from the sphere of service to the heritage of rest.

Some other members of the Mission have been seriously ill, but have been mercifully restored to health.

FUNDS.

During the year we have received for the support of the work £9,983 11s. 11d., an increase of £1,340 over the previous year.

For the relief of the sufferers from famine and for the orphanage, we have also received £4,841 10s. 7d.; this, with what was previously received, makes the total amount received by the Mission for the sufferers from famine, £8,433 18s. 10d.

The above receipts being to date, accounts cannot here be presented in detail, but will be audited and furnished in due course to each known donor. The balance in hand at home is £49 4s. 10d.

Nearly the whole of the money received has been sent in through the post, in sums varying from a few postage stamps to £500. The cheerful giving, the prayerful sympathy, the abounding liberality of which, in receiving the money contributed, we have had such abundant evidence calls for the deepest gratitude. As an instance of this, we may quote an extract from a letter recently received enclosing £100. The donor said, "I do feel it such a privilege to help those who have given their lives to God's service among the heathen."

We praise God for His continued care for the work, and heartily thank our friends through whom He has sent the needful help.

THE WORK IN CHINA.

Concerning the work at the various stations of the Mission, detailed reports for the year closing yesterday have of course not yet reached us; but from what we have heard we believe it will be found, when the particulars are received, that in the number of earnest inquirers, and in the number received by baptism, no previous year has been more fruitful.

The *itinerant* work has also been successfully continued. Missionary journeys have been made in the provinces of HO-NAN, SHAN-SI, KAN-SUH, SI-CHUEN, KWEI-CHAU, YUN-NAN, and KWANG-SI.

These and other journeys have been no barren wanderings; they are rich with promise of future success.

Our brethren who have been permitted to take them have given practical demonstration to the Church of God that China is practically open for Evangelistic work, that the people of China are accessible, that if they be treated with courtesy and kindness, that if on the part of the missionary there be no assumption of national superiority, no undue insistence upon treaty rights, but rather the according to the Chinese willingly and not by constraint, the respect due to people in their own country, friendly intercourse is possible, and in many cases even welcomed.

If nothing beyond this had been accomplished by these journeys there would be ample cause for thankfulness; but all along the routes the people have been freely spoken to, the object of the missionary has been plainly stated, and portions of Scripture and statements of Christian truth in tract or book form have been widely distributed.

FAMINE RELIEF FUND.

The distribution of the funds contributed through the Mission for the relief of the sufferers from famine, has been the means of doing much good. Not only have lives been saved and sad suffering alleviated, but the kindness shown has broken down prejudice and opened the hearts of the people.

Mr. James, in giving an account of the distribution of money at one of the relief stations, writes: "It would have gladdened the hearts of the subscribers to the Famine Relief Fund had they been with us to-day." It was a bitterly cold day—so cold that water had frozen in the house. "We therefore decided," Mr. James says, "to give, in addition to the stated amount, a good-sized cake to all that came. Poor things! it was sad to see them after their journey through the bitter cold wind, their faces pinched and blue with the cold. Some had come far, others between ten and twelve li; although all seemed poor and were indifferently clad, they almost all looked in good health and spirits. It was a reward to see their healthy-looking faces, which but a short time ago were so pinched and drawn with hunger; we felt our hearts glow with joy at being able to dispense the bounty contributed by the friends in different places. Surely 'it is more blessed to give than to receive.' The thousand cash a month (about 4s.) given to them has not only saved their lives, but has been sufficient to enable them to grow strong again. Could those who have given of their substance see them, I am sure they would feel amply rewarded for all that they have done."

FAMINE ORPHANAGE.

The work of gathering orphan children in the famine districts, which Mrs. Hudson Taylor went to China to assist in doing, has proved, from various causes, to be one of more difficulty than was anticipated. Suitable premises were, however, after considerable delay, secured at T'ai-yuen, the capital of the Shan-si province, and a few children gathered. Recent letters speak of additions to the number being made from time to time.

THE WORK AT HOME.

At home there has been the constant endeavour to promote interest in the evangelization of China by the use of all available opportunities to spread information concerning China's spiritual need. Numerous meetings have been held in London and in the provinces. These, in many cases, have led to a deepened interest in China missions. One proof of this we have had in the number who have been led to offer themselves for the work.

"CHINA'S MILLIONS."

The circulation of our monthly paper has also been the means of promoting a more extended interest in mission work in China. Of this we have had most gratifying evidence in numerous letters received. The following extract may be given from one written to Mr. Taylor, upon receiving the January number, in which he had made special reference to the design of the paper, and his desire for a wider circulation:—

"Thank you for this month's number of CHINA'S MILLIONS. I am exceedingly interested in its contents, and shall be much obliged if you will kindly send me twelve copies. You must never be discouraged with regard to it,

for I believe it is much more influential for good than you imagine. I had never felt any interest in the poor Chinese until one of the first numbers was sent me by a friend. Now, if it were possible, I would willingly become a missionary; as I cannot think of this at present, I will do all I can in prayer and to awaken an interest in others through CHINA'S MILLIONS. For this purpose I take in several copies monthly."

Such a testimony, written to Mr. Taylor that he might be encouraged by knowing "a little of the good CHINA'S MILLIONS is doing," should encourage all our friends to aid in the circulation of the paper.

Mr. Taylor, though absent, is continuing to edit the paper in which he takes the deepest interest, and he would be greatly encouraged and cheered to know that his endeavours through its pages to promote interest in China, were supported by friends at home making it more generally known.

The circulation is increasing, but if all who now read it would kindly help according to their opportunity, its circulation would probably be soon doubled.

CANDIDATES.

The special and continued prayer of our friends is most earnestly desired in reference to the candidates who offer for mission work.

Many are offering; some have been accepted and will be sent out, God willing, in the autumn; others await decision concerning their application. The desire is to help forward all who are called of God to this work, and *only* such; and prayer is most earnestly entreated that in each case Divine guidance may be given, that the right conclusion may be come to.

THE WEEKLY PRAYER MEETINGS

at No. 2, Pyrland Road, have been well attended. The presence of God has been much realised; blessing has been sought upon the work in China, and usually each missionary has been mentioned by name in prayer before God. The meetings are held on Saturday afternoon at four o'clock. Any friends of the Mission who can attend will be gladly welcomed.

The arrangements for

THE CONDUCT OF THE HOME WORK

have been already indicated in CHINA'S MILLIONS. We only here repeat that by Mr. Taylor's wish before his departure for China, and with the cordial approval of the Council, Mr. Theodore Howard consented to join him in the direction of the Mission; and by Mr. Taylor's wish, and with the cordial concurrence of the Council, Mr. B. Broomhall undertook the position of Secretary of the Mission.

In regard to the whole work of God in China, we entreat the continual prayer of all who desire that Christ may be glorified in the salvation of men. We ask it for the missionaries that they may "be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God"; that they may be "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

We ask it for the native Christians and helpers, that in the darkness which surrounds them they may be kept steadfast, and let their light shine.

We ask it for the teeming millions of China, still "without God and without hope," who know nothing yet of the love of God in the gift of His Son. Among these long neglected ones Christ shall be known, for He shall have "the heathen for His inheritance and the uttermost parts of the earth for His possession." "He shall see of the travail of His soul, and shall be satisfied." Be it ours to hasten that day.

The vastness of the work before us summons to renewed consecration. The successes of the past should inspire courage, and strengthen confidence in Him who will not withhold blessings from any effort put forth in His name, and for His glory. "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE CHAIRMAN then addressed the meeting. He commenced by referring to the report which had just been read, and to the earnest desire of those connected with the Mission that the Gospel should be preached throughout the length and breadth of the Chinese Empire. He said they were thankful for what had been done, but a yet greater work remained to be accomplished. Many thousands of miles had been traversed by the missionary, and the Gospel preached along the lines of travel, but vast portions of the country had never yet been visited by the evangelist. They knew how greatly Mr. Taylor desired that missionary work should be carried on in every part of the Empire; and Mr. McCarthy would be able to tell them something of what had been done in the way of itineration by himself and others.

He then spoke of the special

REASONS FOR THANKFULNESS

to God for His goodness during the past year, for His mercies to their missionary brethren, for raising up and sending out so many more, for opening the hearts of His people to sustain the work as evidenced by the income reported, which was something beyond that of the previous year. There had also been gifts for the relief of the sufferers from famine to the amount of £4,841, which with what had been previously received for the same purpose made £8,433. God had been gracious, and they gave Him thanks for His great mercy; but it must be remembered that the work had increased, and was increasing, and the call for help was greater than it ever was before, because of the many more labourers that had been sent out.

He believed they were aware that these labourers went out without any guarantee of income. The Mission would help them to the utmost extent the contributions sent in would enable; but those who went forth distinctly understood that their dependence must be in God, and not in the Mission. In this confidence they went out, and it was in this confidence that they prayed that others might follow. They thanked God for sustaining the health of so many of His dear servants, and for restoring to health those who had suffered from famine fever and other causes, and for preserving others from danger, referring especially to those in Burmah.

He next referred to Mr. Hudson Taylor's safe return to China. They thanked God for that, though he was greatly missed here.

For these things and for unnumbered mercies they gave thanks to God, but they had in prayer and supplication to make their requests known to God; and what had they to pray for?

SUBJECTS FOR PRAYER.

He would begin by asking all who were interested in this work to pray much for Mr. Taylor. He had arrived in China in very feeble health; would they pray that his physical strength might bear the strain which would be put upon it; that he might have heavenly wisdom in the guidance of this great work; that he might discern rightly between things that differ and that in all the important

matters he had to decide he might decide as should be for the glory of God. And then would they pray *for each of the missionaries individually*. They would find their names in CHINA'S MILLIONS from time to time. Would they pray for them that in their respective positions they may be enabled to glorify God by being faithful witnesses for Him. Would they pray, too, *for those connected with the home work*, that they might have all needful wisdom and grace for the work which devolved upon them. It was work in which they needed to be upheld and guided by God, and in which they desired to have no will but to do His will. Would they also pray *that those who were suitable candidates* for the work might be chosen, and that any not suitable might not be accepted. There was also need to pray the Lord of the harvest to send forth *more labourers* into the harvest. If they prayed for this, responsibility lay upon them, either to go, or if they could not go themselves to aid those who did. Thus might they have the privilege and honour and the blessing of being fellow-helpers with God in the work of preaching the Gospel of the kingdom of His dear Son.

He concluded by commending the whole work to their prayers. The Lord was saying to them not only individually, but as a Mission, "What wilt thou that I should do unto thee? What is thy petition and what is thy request? and it shall be granted unto you." "Let us not stint our requests, but let us come and ask large things of God. Have we not the permission, not merely to the half of His kingdom? The mightiest king on earth offered to give to the half of his kingdom; but the King of kings offers "according to His riches in glory by Christ Jesus," and there is no end to that. Therefore let us ask in faith, nothing doubting. And if we meet again, beloved friends, we shall meet to give thanks yet more abundantly for yet greater mercies; and the day is coming when whether we meet again on earth or not, we shall meet around His throne in glory along with thousands and tens of thousands from the east and from the west, who have been brought to the knowledge of the salvation that is in Christ Jesus; and may we through God's grace be instrumental in helping many to the knowledge of Him whom to know is life eternal!"

Prayer was then offered by the Rev. JOHN WILKINSON.

CAPTAIN THE HON. R. MORETON

next addressed the meeting, and referred to the point touched upon by the Chairman, viz., that the Mission did not guarantee any salary to its missionaries; this, he said, was, so far as he knew, peculiar to the China Inland Mission. It would do all it could in the distribution of the funds sent in, but those who went forth thoroughly understood that beyond this there was no claim on the Mission. He thought this a pretty good test, for a man's heart should be right to go out under such circumstances. He then said,

"With regard to our dear friend, Mr. Hudson Taylor, there is one thing that he said just before he left which, I think, marks the character of the man. I have the honour of being on the council, and when Mr. Hudson Taylor, who knows all about the Mission, was going away, one of us said, 'You must leave Mr. McCarthy behind, to go about the country, and speak, and so on. Mr. Taylor began to read what was meant by that, and that this was to be done to keep up interest. He answered, 'Yes, Mr. McCarthy may go about the country, provided he does not just go for the China Inland Mission, but goes for China.' Mr. Hudson Taylor's heart is beyond the China Inland Mission. Although his heart is very much in the Mission, it is for China, the whole of China, and for every agency that is at work in China for the ingathering of souls to the Lord. I was much struck. I made no remark when he said it, but it seemed to give a little insight into the man. He is not a big man; he is not a giant in height; he is not a giant in strength; but he is a giant in faith. He has gone forth believing, in the language of the Master Himself, 'He that sent me is with me,' and believing that the Master who has sent him to this work, and who is with him, will not leave him in the middle of it to do the best he can for himself, but will stand by him.

PRAYER AND WORK.

All the friends of mission work feel that it is one thing to pray and another thing to work. A little incident occurred a few Sundays ago. One of Dr. Edmond's elders was coming along to Park Church with his little child, and on the opposite side of the street there was a man selling newspapers. The little child said to the father, 'Papa, is not that man doing what is wrong?' The father answered, 'Yes, my darling, he is.' 'Then,' said the child, 'why don't you go and tell him of it?' The elder, in relating it, said, 'I had not a word. I did not know what to say.' So there are many things going wrong in China, and we know it. You are in England; and it is one thing to be on this side, and see a thing wrong on the other side; but it is another thing to go and tell people that they are wrong, and try to put them right. That is the object not only of this, but of all missions to the heathen—to tell them where they are wrong, and to show them what is right. Of course, the one thing that is needed is prayer; and yet, at the same time, we must mind not to forget that there is effort to go with prayer—effort and prayer, prayer and effort. There is a little story which I have been telling a good many times lately, because it just illustrates this. A little child's foot was bad, and its mother used outward applications to make it well. When the foot got well, the mother was very anxious to impress upon the child that God had healed its foot, but for some little time she found that the child did not rise to the thought. The mother wanted to raise the child's thoughts, and she said, 'Now, my dear child, do you know that God made your foot well?' There was a dead pause, but after a little time the child said—'Yes, *and the poultice*.' Now, my dear friends, God wants His people to work and pray, and pray and work. He wants them not to stand on one side, and say, 'How wrong that man is!' He wants them to go and tell the man that he is wrong. He wants them to pray and work." Captain Moreton related an incident in Mr. Spurgeon's experience illustrating this. "And so, dear friends," he continued, "there must be prayer and effort. There must not be effort without prayer. It is the casting ourselves on the Lord and then going forward which is the best way to work." At the same time, there must not be a trusting to the efforts, but a trusting wholly to the Lord, though not neglecting the right use of means. Our meeting this afternoon is not for the purpose of collecting money, but to let people know what is being done, and leave it with them and before the Lord. Now, may the Lord bless our coming together this afternoon, and bless our brother, Mr. Taylor. How wonderful that that man has done all that he has done! It is because He that sent him is with him. That is the reason. Whatever may be the sphere of our work, may it ever be manifest that He is with us."

THE REV. FRANK WHITE

(*Of Talbot Tabernacle, Bayswater*)

Referred to the feelings stirred in his heart by the report which had been read, and by the knowledge he had of the

Mission from its commencement. He said :—"I number some of my choicest friends amongst the members of the mission. Three of them have been under my pastoral care, one of them is my dear son in the Gospel ; and, for one outside, I know, perhaps, as much of the Mission as anyone. It deeply moves me, and I can almost ask, "Am I really a Christian?" A Christian is one who has Christ in him, not only the hope of glory, but Christ in him so that he should be as Christ, anointed with the spirit of Christ, and possessed of the mind of Christ. An apostle could say, "We have the mind of Christ;" and the same apostle said, "Let this mind be in you which was also in Christ," not "Let this mind be in you which is in Hudson Taylor." It does not say that, though I am sure that there is not one of us who could not pray, "As the mind of Christ is in that dear man of God let his mind be in me."

I remember hearing Mr. Spurgeon telling many years ago a touching incident of a dear boy who was deaf and dumb, and, I think, in some respects he was not quite right in his head. He was what they would call in the north a "daft" boy ; but he loved his mother, and he was right there. He had to be taken to an institution, and it was a deep sorrow to his heart ; and he showed his grief and sorrow by refusing to eat, nor could anything which they said to him induce him to eat. He was likely to die, and the only way in which they could comfort him was to promise him that, if he would eat, his mother should come and see him in the course of a week. At this he cheered up, but, during that week, it pleased God to take that mother away, and when the boy knew this he just pined ; but, as he lay on his bed, he was continually looking in a mirror. That was his occupation from morning till evening. When he was asked why he looked in the mirror so much he said, "Well, they used to tell me that I was like my mother, and I am looking in the mirror to see my mother." Well now, I love this China Inland Mission because to me it is a mirror in which I can see Christ. I have seen a great deal of Christ in the head of this mission, and I have seen a great deal of Christ in those at home who hold up the mission by their counsel and prayers ; and I have seen a great deal of Christ in the missionaries themselves. And, as I read the report of their journeyings and their labours, it reads to me like Christ, and I see the image of Jesus and the eyes of Jesus who looked up and saw the multitudes as sheep without a shepherd. And I see the heart of Jesus who, when those eyes of His saw them, was moved with compassion because they were as sheep without a shepherd. And I see the feet of Jesus in those missionaries—the feet of Him who went about doing good. And I see the hands of Jesus. Oh ! this is the secret. And we shall never have our real and truest sympathies affected rightly by the mission unless we associate it with the Master Himself.

There is a beautiful little passage which I should like to give as a motto for this missionary meeting. I think that it is a missionary text. It is in the ninth chapter of the Gospel of Mark, and the forty-first verse : "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you he shall not lose his reward." By virtue of their union to Christ those converts in China are as truly united to Christ as we are. And those sixty-nine dear brethren and sisters are Christ's, and they belong to Him ; and we want this afternoon to give them at least a cup of cold water. At least from every Christian heart there can go up a real prayer now for one of them. I know that some of you think of some one in China now, who belongs to this mission. Then, just pray this afternoon for that particular one. That will be a cup of cold water ; and then, in the day when Jesus comes, he will say, "*Inasmuch as.*"

You know that hymn—I can never give it out myself for I am afraid of it, but it is true in a proper connection—

"Doing is a deadly thing."

But I think that deadly results have come—I will not say from singing that hymn, but from taking it out of its context.

DOING.

Ah, the day is coming when "doing" will be seen to be a living thing—a vital thing, and when One will say, "Well done, good and faithful servant." And what did not that One do for you and me ? I say, I question whether I am a Christian sometimes, when I see a missionary. I question whether I am right to be where I am, and whether I ought not to be where I am not. And, perhaps, if we get upset in this way this afternoon, we shall get right set. We should be asking, "Well, ought I to go myself, or am I doing or only seeming to do my very best to further the interests of the kingdom of my Lord and Saviour Jesus Christ out there?" To belong to Christ—this is the basis of Christian work ; this is the basis of Christian sympathy ; and this is the secret of that £500 ; and it is just as much the secret of the shilling. It is given in the name of the same Saviour, and that is the secret of true Christian liberality. God evoke from us this afternoon much liberality ! Let the secret be, "They belong to Christ, and I belong to Christ." It is written—"He shall see of the travail of His soul." If I am in real living union with Christ, my will shall be as the will of Christ, and I shall desire the honour and the glory and the kingdom of Christ. He hath much people among those cities of China, and they shall be brought out, and He shall see of the travail of His soul. But are we to be united with Jesus in bringing this about? Reference has been made to going about the country, and I do not know a grander mission, except to go out to China one's self, than to go about the country in the Master's name to stir up the churches to missionary effort. Andrew Fuller did this ; and some one said, "It is you, Andrew, is it? I will give £5 seeing it is you." Andrew Fuller offered back the £5, and said, "No thank you, I would rather not take anything *seeing it is me.*" The giver said, "Well, Andrew, *seeing it is Christ*, here is £10." I am quite certain that the £9,000 would be £18,000 next year if we do it not for the China Inland Mission merely, though we love it so much, but for Him whom I trust we love more, even for Him whose we are, and Whom we desire to serve, and in whose name we are gathered together this afternoon. "Because ye belong to Christ," give this Mission this afternoon a cup of cold water, and, as it is written in this blessed Word, "it shall in no wise lose its reward."

JUVENILE MISSIONARY BAND.

Perhaps the chairman will allow me, before I sit down, to say one practical word, or to give utterance to one suggestion in the way of practice, for I suppose that we want to be practical with regard to this mission work Besides praying, as Captain Moreton has urged us, we want to be doing also. I have in my pocket a few copies of the first report of a little, feeble effort, in which some of us have been engaged in another part of London, and in which one missionary connected with the China Inland Mission was one of the first to co-operate—Miss Fanny Boyd. It is a little work amongst young people not connected with the Sunday School, but with the families of our own neighbourhood. We had last Saturday about fifty-six of these boys and girls. The girls, seated at one table, were engaged in needle-work, and the boys were engaged at another table making scrap-books and other matters of that kind. This has continued just a year. We meet fortnightly. We have a missionary address, and we

have prayer, and we have texts of Scripture, and we have missionary boxes. £54 has been the result of this little effort during the first year. We have several missionaries as honorary members, who come and speak to us, and we are enabled to give grants of £5 to this mission, and £10 to that. At least the children do. It is brought before the children, and they feel an interest in it. Now, I heard Mr. Bailache, the late secretary of the Baptist Missionary Society, say once, that a large proportion of the income of the society was derived from the efforts of children. I can quite believe it. There are not many churches, perhaps, which raise £54 a year like these children do. I think both the China Inland Mission and other missions might be greatly helped if the children took more interest in the work of the gospel. I must ask you to forgive me for speaking so long. I only intended to be present as an expression of my deep and deepening interest in the Mission, and not as a speaker.

REV. J. EDMOND, D.D.

(*Of Highbury Presbyterian Church*).

The Church with which I have the happiness to be connected, or one branch of it, for it is now a united Church, was directed by God in the early days in a very singular way to look to the great heathen field of China; and God has been pleased very singularly to bless the Chinese mission of the Presbyterian Church of England. But I trust, and I am sure, that all the missionaries of that Church and all the promoters of that mission do concur with Mr. Taylor's spirit, so simply, but so beautifully and emphatically uttered in the little sentence which Captain Moreton gratified us by bringing up to recollection, namely, that it is not for this mission or that mission that we work, but that it is *for China*. In the spirit of those that have gone before me, and very eminently in the sweet spirit of the words we have now been listening to, it is, after all, not even for China, but for Christ, and the Chinese in Christ; for the glory of the Lord and Master is higher than even our salvation. Though in His esteem, that was a high object, the glory of His Father was twined more loftily with it. And so, when we work for the salvation of men, we work for it knowing that it is a glorious mirror (to take the image that has been so sweetly brought before us) in which we see the glory of the blessed God. And He must always be highest, and His name above every name. Blessed be that name, His glory is twined with the salvation, and immortal happiness of ransomed men.

Now, as to this mission, two or three things struck me as I followed the excerpts of the report. How often God originates great movements by touching a single heart—giving a particular man or woman a certain impulse. What that impulse will lead to, and what the movement thus originated will grow to, the persons who originate it scarcely can say, but they press on under the touch of the Holy Spirit; and lo, to what it grows! This was so in the work of Sunday-schools. And see to what this touch of God's Spirit on Mr. Taylor's heart and mind has grown to; and we are only tracing the stream a very little way from the fountain-head.

And another thing has occurred to me. In this great Chinese field of missions we have, perhaps, I will not say more fully, but certainly as fully, exemplified, as in any other field which I know, the unity of Christian missionaries. I think of that Shanghai conference with very great gratitude and delight, and I consider that it stands up as a complete answer to all allegations that may be made about the divisions and contentions of Christian men and Christian Churches. Send us out among the heathen, and we will be sure to agree in the name of the Lord Jesus Christ; or if we did on such a field permit our own spirits to have the dominance we should be pre-eminently guilty before God.

But I did not rise to do more than just say how greatly interested I feel in this Mission and in all Chinese missions, and in all missions to the heathen, and in all missions to the lost, for there are lost ones amongst ourselves. May the Lord bless them all till the knowledge of the Lord shall cover the earth as the waters cover the sea. And we will not dispute about diversity of modes of working our missions, for I do honestly believe that, whether, sometimes we may put a little organisation in the foreground, or sometimes put prayer and uplooking to God in the foreground, yet, if we are doing work at all, we are on both sides substantially doing the same thing. My predecessor in a Glasgow charge—a man who was in his time blessed of God to promote a missionary revival in the church with which he was connected—used to say something like this—and he was right, "In all Christian enterprise, we should work as if there was nothing to depend on but our own arm; and yet we should pray as if our own arm had no strength at all." That is it. "Trust in the Lord and do good," was another of his sayings; but he very wisely said "Take note, dear friends, of the order in which the two things lie. Do not try to do good till you trust in the Lord." First trust in the Lord and then do as much good as you possibly can. You can not do too much; and so, praying and doing, doing and praying, we will strive to fulfil the Master's will. I am very happy to be here this afternoon to share the pleasure of this meeting.

THE REV. E. J. DUKES

(*Of the London Missionary Society*).

I have been asked to speak for only two or three minutes about the Conference at Shanghai, as one of the missionaries who were present and as one who can testify to the great utility of the conference for assisting the Gospel in China. You know, possibly, that it was held in the month of May, 1877. The matter had been discussed for something like two years before that date, and arrangements had been made that the missionaries who wished to attend it could go from all parts of China. Some travelled as much as a thousand miles to reach Shanghai. Others came from less distances, but most of us came from long distances. There were 123 missionaries of both sexes. I think the number of male missionaries was 74. We represented 18 missionary societies, and three Bible societies. Now, when we consider that we represented three nationalities, and that there were so many denominations of Christians represented, it is indeed a thing for which we have reason to give God thanks that it was possible for us to meet together, and sit and discuss the affairs of His kingdom for seventeen days, and only for one moment to have so much as a jar in the whole proceedings. I dare say that some of you know something about the vexed question called the "*term* question" in China. It is the question connected with the term that is to be used for God. There are two or three parties, at any rate two chief parties; but it was simply on that one question that there arose just for a moment a little bit of disagreeable feeling, but that was hushed at once. The whole proceedings for those fourteen days were carried on in perfect harmony, and everyone of us went away feeling that we had reason to give God devoutest thanks that he had ever called us together for that purpose. The proceedings have been published, as you know, in a volume; and if any of you wish to be really thoroughly well acquainted with the affairs of the Chinese missions, and also with many details connected with the Chinese

character and life, read that volume, and you will be well instructed.*

THE REV. J. McCARTHY

(Of the China Inland Mission).

Mr. Chairman and Christian friends, we cannot but feel to-day how much we owe to our Father in heaven for His continued goodness to us. When we met here last year we were thankful for the many openings which He had given to our missionaries. Some of us had had the privilege of travelling through parts of the country of China that had never been visited before by missionaries, and we were able to tell that we had been well received by the people, and had had opportunities of preaching the gospel to many who had never before heard that there was a living God in heaven, and that he had sent His Son to die for sinners. We have now to thank Him that these openings, which some feared might be only of a temporary character, have continued. There were some who said that the Chinese would carry out the arrangements of the Cheefoo convention for a short time, and that missionaries might find it easy to travel about immediately after the conclusion of that convention, but that in a very little time the whole thing would be forgotten, and the difficulties would be as great as ever.

MISSIONARY JOURNEYS.

We are thankful to say that, in answer to prayer, the Lord has prevented this from being the case, and that our missionaries during the last year have had opportunities of making repeated journeys in some of the most western provinces of China. I would like to refer particularly to a journey taken during the past year by our dear friend Cameron. I think that it is one of the most remarkable missionary journeys that has ever been taken, considering the short time Mr. Cameron has been in China. It is only a few years since he went out there, and in that time he has been enabled to learn the language so as to communicate freely with the people and take long journeys through the empire. During the last year he started from Pak-hoi, a newly opened port in the province of CANTON, and travelled through part of that province right into the KWANG-SI province. The KWANG-SI province is well known to all who know anything of China as being a province where the people are very hostile, not only to foreigners, as such, but to them as Christians; whom they dislike because in their mind Christianity is connected with the terrible T'ai-p'ing rebellion from which they suffered for many years. The leader of the T'ai-p'ing rebels was a man who had heard the Gospel at Canton but had never professed to be a Christian. He had, however, learnt sufficient of the Old Testament to think that he might become a Joshua and destroy all the idols; and the people of KWANG-SI have since that time connected Christianity with that rebellion. It was thought a few years ago that it would be utterly impossible for a foreigner to travel at all, or to any extent, in that province. Well, we have to thank God that during the last year our brother Cameron has travelled even through this province, going into the large cities and towns, as well as the villages, and that he has had opportunities of distributing portions of God's Word and tracts, and of preaching to the people. He found in one or two places that it was not very desirable to attempt to make a lengthened stay, and that the *literati*, or scholars, the disciples of Confucius, who are particularly anxious to get foreigners out of the province, were likely to create a disturbance; and without delay he very wisely went on to the next city. He travelled right through the province, and through a part of KWEI-CHAU, and into YUN-NAN, as far as the capital. Mr. Cameron remained there and preached the Gospel for several days, and then travelled eastward to the capital of KWEI-CHAU, then north to SI-CHUEN, and back again to Kwei-yang Foo. He crossed then to Kwei-lin Foo, the capital of the province of KWANG-SI, and thence to Pak-hoi. We have also had cause for thankfulness that our brothers King and Easton in north-western China have been kept of God and preserved, and have travelled right into the north-western province of KAN-SUH. I am afraid that some here cannot follow me. China is mapped out before my mind, and these places have a locality and not merely a name. I would earnestly recommend the study of the geography of China to our friends who want to pray intelligently about the work there. The little map that our mission has published, will be very helpful for this purpose. We have cause for thankfulness, that in this western part of China, where foreigners before were not known and were not seen, our brethren have been able to travel about. The people received them kindly, and were glad to listen to their words.

THE WOMEN OF CHINA.

Our brothers Nicoll and Clarke, in Chung-k'ing, have been visited not only by men, but by women who want to know the way of salvation. I do think that this is a special voice to our lady friends, and I want to impress this thought upon the Christian women who are here, and upon Christian ladies wherever we may meet them. The openings in China present to us more clearly than ever the terrible need of the women of China. Two hundred millions of women and children ought to occupy a large share of our attention. We ought to think of them: we ought to plead for them in prayer. I do not want to pass judgment; but yet I fear that the two hundred millions of women and children in China do not occupy as much of the attention of our sisters at home as they might do. Why, in this very hall I heard one who ought to know declare publicly that there were hundreds of Christian women in England who did not know what to do with themselves. I have asked over and over again since that time whether it can be true; and many people say that it is quite true. Oh, dear friends, it ought not to be true; it ought not to be so; for there is plenty of work to be done. Here are these millions of women in western China, wretched and degraded. They want some kind sympathizing friend to go to them. They want to hear about a God of love. They know nothing about even human love. Most of them are living and dying without God and without hope in the world. Is it possible that there are hundreds of women at home who do not know what to do? These Chinese women are their sisters, with hearts as capable of realizing the love of Christ, and as capable of enjoying the blessedness of the Gospel as any of us are. There they are living and dying without ever having heard that there is a Gospel. I want to press this upon you. I have been trying all the time since I came home from China to enlist the hearty sympathies of the ladies so that they might agree to pray about this matter, and there are some

* Concerning this volume another Missionary from China (the Rev. J. Thomas) says: "It is a *most valuable* book." "No book known to me is so likely to awaken the Churches of this and other Christian lands to a sense of the spiritual condition and needs of China, as the volume of "Records of the Shanghai Conference." This volume of about 500 pages, containing Maps of China, and Photographic group of 108 members of the Conference, may be obtained at the Offices of the China Inland Mission, 6, Pyrland Road, London, N. Price 6s. Post Office Orders to be made payable at the General Post Office to Richard Harris Hill, Hon. Sec.

little companies in two or three directions who are making this a matter of special prayer ; but it ought to occupy a great deal more of the attention of our Christian sisters than it does.

The ladies who are willing to give themselves to this work should be prepared to help their sisters in their bodily sicknesses. As I travelled in western China, I was particularly struck with the physical wretchedness of the women there. They have suffered from fever and ague and goitre and plague and various other diseases ; and the customs of the country would prevent male missionaries from going to their help. If there were sufficient medical men so filled with the love of Christ as to give up their professional advantages at home, and to go out there to help these women in their distress and trouble, they would not be received. The customs of the country are opposed to such a course ; and if these poor women are to be helped physically, as well as morally and spiritually, it can only be done by their own sisters who go out to them with their hearts filled full of the love of Christ, and determined to leave their comforts and their homes and give themselves up to this blessed work of seeking the lost.

I do trust that the Lord will lay this matter upon the hearts of all of us, and especially upon the hearts of those who know and are experiencing how much they have been raised and elevated through this Christianity which we desire to have preached in China, and who know how the Gospel has always elevated the position of women.

NATIVE HELPERS.

There is another matter that presses upon my mind as I thank God for the openings in China ; and that is, the need that will be increasingly felt for native helpers. I wonder whether the native helpers have the place in our prayers that they ought to have? I am not afraid of being forgotten in prayer, because I have got a father who always remembers me, and brothers and sisters, and my own immediate circle, even if the friends of the China Inland Mission should forget that there was such a person as McCarthy in existence. And most missionaries have a little circle of praying ones who remember them continually. But I do often fear lest our dear native brethren who are labouring harder than some of us are, and who are giving up more than most of us are giving up, and who suffer day by day persecution and trial and continual opposition from their own friends and relatives, are not really remembered by us in prayer. Oh, dear friends, believe me, if there is a great and extended work of evangelization to be done in China, it must be done by Chinamen and Chinawomen, and the best that we can do for the work is to direct and help *them*. I believe in saying to them "Come," "Come after me," rather than telling them to "go" into the difficult places. But one missionary can help and lead a great number of Christians who are qualified by the Spirit of God, and who have been imbued with the truth of God ; and if an extended work of evangelization is really to be effected throughout all these mighty cities, and these large towns, and these populous country districts, it must be by the native Christians ; and therefore, as you are here gathered together especially to remember the work, I do want to place this before you as a real need ; and I request that you would continually plead with God that he would raise up thoroughly qualified native helpers—men endued with power from on high.

I could tell you of some of them with whom I have had the privilege to labour, and whom I consider it an honour to know—men who have helped me, and stimulated me, and often put me to shame by their simple faith and by their consistent Christ-like walk. One dear brother with whom I laboured in Hang-chau for six years was a Christian before I was, I believe ; and, oh, the simplicity of the faith of this dear man of God ! The way in which he has received rebuke from others—the meekness and quietness of his spirit—has been a continual rebuke to me, an impetuous Irishman who often felt ready to boil over. The calmness and quietness and consistent Christian testimony of his daily life have been a continual help to me, and it has been a privilege to labour with him ; and he is only one of hundreds in China. Well, we find in prayer-meetings at home, that the names of missionaries are mentioned continually, but not very often do I hear the names of the native pastors and teachers and preachers.

These things ought not to be. We ought to pray for those who are labouring there, and we ought to ask the Lord to raise up a great many more. These two points especially I would place before you as worthy of your serious attention : The need there is for the labour of Christian women among the women of China, and the need there is for prayer on behalf of the native helpers. I trust that we may be led to pray very earnestly concerning these matters, and that we may continue to expect that God, who has done so much for us in the past, will do yet more for us in the future, and that if we are permitted to meet here again, it will be still to tell of His continued mercies and of His great goodness.

REV. FRANK SMITH

(Of Hornsey Rise Baptist Chapel).

I do not know why I have been asked to say anything this afternoon, except it is that I love the China Inland Mission with all my heart ; and on that ground most of us would be entitled to speak, and probably would be able to speak for a few minutes. Some twelve or thirteen years ago it was my lot to be thrown very much in connection with Mr. Taylor through one of the brethren who has now gone to China, and is labouring there as a missionary. I applied to Mr. Taylor, feeling at that time that I desired earnestly to work for God, and I imagined that the Lord would have me to work in China. On application to our friend, Mr. Taylor, it was decided that, on account of my health, it would be advisable for me not to go—at any rate just then. Other Christian work opened, and so time has passed on. It is my privilege to know some of the brethren and sisters who are labouring in China now. Our dear friend, Mr. Rudland, whose name appears in the list, and who has had a great deal of trouble during his work on account of bereavements, was a playmate of mine, and we both found the Lord Jesus Christ together. It was my wish to go out to China with him, but the Lord willed otherwise, and since then the Lord has honoured me in bringing to Him two others who are now labouring in connection with the mission. I refer to Miss Mitchell and to a brother who has recently gone out—Mr. Tomalin.

I hope Mr. McCarthy does not really mean to insist that we are all to have a correct knowledge of the geography of China, and be able to pronounce those Chinese words correctly, to be able to pray for China. I feel sure that our great Heavenly Father knows very well the geography of China and the names ; and if we present to him our prayers from our heart, even though we do not know these particulars, those prayers will be accepted. In my own little family at home at morning prayer my children generally say after me, and if by chance we should forget to mention the names of the missionaries, especially one of them, they are always ready to say, "Pa, you have not said Miss Mitchell," or "Mr. Rudland." And every night when they go to bed, and every morning when they rise, whatever their prayers may be worth—and the Lord knows that—they mention the names of those missionaries, so that out of the mouths of babes and suck-

lings the Lord ordains not only praise but prayer for His servants who are labouring in foreign parts.

Do not you think that there is one thing above all others that we all want as Christian people, not only for the success of the China Inland Mission, but for the success of the work of Jesus Christ everywhere, that is, a baptism of the Holy Ghost? I am sure you think that we do; and if our own churches at home and our own hearts at home were more constantly filled and more constantly revived by the Holy Ghost, the work of missions would prosper even more than it does now. We want to be stronger at home—stronger in faith—more in communion with the Lord our God. I for one am praying, and I know that hundreds of others are,—all of you here no doubt are praying for the same thing. And let us remember it this afternoon, and cry to God that He would so revive His work in our own churches and in our own hearts at home that we should have not only the few—and blessed be God for the few added to Him—but that nations should be born in a day, or in comparatively a short time, and that the kingdoms of the world should be brought to Jesus Christ speedily. I thank you for the opportunity of being able to say one word. That God may bless this beloved Mission is, I am sure, the prayer of all our hearts.

A CHINESE GENTLEMAN being present, was invited by the CHAIRMAN to address the meeting, and said: I came here to-day to hear the proceedings of the China Inland Mission, but I did not expect to be called upon to speak any word at all; but as I am called upon to say a few words I shall only say that I am very much pleased to hear of the progress the mission has made. But as a private individual I should say that very much good work would depend upon how the agents that the mission sends out act. It is a very important thing in China to do everything with the greatest caution possible. Prudence and discretion are very necessary, as the people are more disposed to be hostile to Christianity than the western people, who have already had a full knowledge of the benefit of this sublime religion. And much would depend upon the true interpretation of the Christian doctrines, which should have a very good Chinese translation, that the people might understand them more fully. As a private individual I take great interest not only in the welfare of Chinese people, but also in the welfare of all the nations in the world,

The CHAIRMAN having thanked the speaker for his kind words, the meeting was closed with prayer by the Rev. D. RUSSELL.

Evening Meeting.

The chair was taken by the Right Hon. the **EARL OF SHAFTESBURY, K.G.**

The hymn,

"How beauteous are their feet,"

was sung, and the Rev. D. B. HANKIN offered prayer.

The report was read by the honorary secretary, Mr. R. H. HILL.

THE REV. E. J. DUKES

then addressed the meeting. He said:—My lord and Christian friends, I am very thankful to have an opportunity of standing on this platform at a meeting of the China Inland Mission, though not a missionary of this society, to express my complete and profound sympathy with all its work. From the time I met with its missionaries in Shanghai in 1877, and first became aware of the methods of the working of this society, I have felt the deepest sympathy with it, and I wish that more persons felt a sympathy as deep and profound. It was only two or three weeks ago that I was speaking to a lady who has some prejudices about the work of your society, and she used this phrase—"The officers of the China Inland Mission go about amongst the churches of the denominations, and they pick out all the best men and make them missionaries." I thought that it was the most complimentary piece of fault-finding that I had ever heard. May you long continue to sin in the same way. I have to-night to speak a few words, not so much about the vast work that is done in China as about

THE OUTLOOK AT THE PRESENT TIME.

I suppose that a very large proportion of the persons forming this assembly have considerable acquaintance with the history of European intercourse with China, and the brief story of mission work, and the difficulties, the hindrances and the trials that missionaries have to meet with; and therefore I shall not refer at all to the past, except so far as may be necessary in trying to place before you what is the nature of the outlook at the present time.

I will say at once that it is very encouraging—encouraging when looked at from merely a human standpoint. Of course as Christians we have no right to be discouraged. Our work cannot fail. We believe in our Captain. We stand by the marching orders. Our Commander's plan for the campaign cannot fail, and we believe that His word must always stand sure; and therefore we feel that we have no right to be discouraged, for we fight under the same banner as prophets, martyrs, and apostles fought under before us, and we expect to conquer in the same way that they did; our motto is the same as David's, "The Lord of Hosts is with us." "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you always."—these are at once the justification of our enterprise, and the assurance of its success. We cannot fail, so says God himself.

But let us judge of the prospects of success in mission work from data which we are in the habit of calling secular. Of course to one who really believes that God is moving all things in heaven and earth according to the counsel of His own will, and that he is really working out a plan in the world for the establishment of His kingdom, there is nothing really secular. All things are to be regarded in a religious light, and we shall so look at them if we are true Christians; and if we are truly interested in the work of our Lord we shall look at all political events in a religious light; and, whether it be the opening of treaty ports or the sending of ambassadors to foreign lands, we shall believe that these are events which our Lord is using for the establishment of His Kingdom. All such events must be duly appreciated. The post of organ blower is not a very exalted office; but though we forget the organ blower when we speak about the grand harmonies of song, yet he has got a little to do with our being able to join in it and able to enjoy it. And so with these secular events—these political changes, they are working out the progress of the kingdom of our Lord.

EVENTS FAVOURABLE TO CHRISTIAN EFFORT.

These events are such as these. The country has been opened. We are able now to go from end to end, and to preach the gospel of Christ. Foreign ideas have been for a series of years, inoculating the minds of the Chinese people along the coast line. Millions of Chinese have emigrated to foreign lands; and in Australia, and the United States of America, they have lived under an enlightened and progressive government, and they have gone back to their native country to speak of the things which they have seen abroad. Ambassadors are now appointed to every part of the world, and for some years they have been residing in Germany, in England, and in the United States. A large number of Chinese youths of good family have been educated abroad, especially in the United States and in Germany. In Pekin, Canton, and Hong-kong, there are native schools under the management of English scholars. In the Government school of Hong-kong there are are 700 pupils whose education is conducted for the most part, in English. In the Raffles Institution in Singapore there are upwards of 200 Chinese ladies whose education is conducted entirely in English.

These are great facts, because many of these go back to their own land, and they spread new ideas, which will assist us in the future to preach the gospel of Christ. In addition to these things there is now a large secular literature. Books have been translated on geography, history, medicine, astronomy, and many other branches of natural science, and on international law. In Hong-kong and Canton there are three daily newspapers. In Shanghai there are two edited by missionaries, and there is a literary and scientific magazine, three church magazines, and two illustrated child's papers. Now I want you to appreciate duly the importance of these secular facts, because they will have a large bearing, and a very important bearing, upon our future work.

The country has, as it were, been entranced for millenniais. It has been asleep, and it is now waking up and beginning to rub its eyes to see that there is a large world outside its own—a world not only political, but also a world of life and of thought beyond its own dreamy and dreary region of ignorance and conservatism. He would greatly err who would suppose that it is the missionary alone who is waking up China. It is our duty, if we believe that China is to be won for Christ, to take all these circumstances into our consideration, and to thank God for them. We require the ambassadors, and consuls, and schoolmasters, and printers as our assistants. They may aid the gospel; they may aid the missionaries; they may talk scandal about the work, but we believe that they are, in God's providence, our fellow-workers. They are making straight the way for the messengers of the gospel of peace. They are levelling the high road for the preachers of repentance. Let me dwell a moment longer on this secular literature; for it is important. It has a tendency to break down the conceit of the Chinese which arises from the fact that they have nothing like education, as we understand the term. It is impossible for us to fathom the profundity of their ignorance. With regard to geography and history for instance, their ignorance is amazing even in the case of those who are called the learned classes. Hence, to incline them to listen to our message and to receive and respect our words as public preachers of religion, we need these secular aids; and we are thankful that we have them. Let me give you

AN INSTANCE.

I went to stay at one of our village stations away from Amoy for some time in order to carry on evangelistic services every evening. The first afternoon that I was there I was sitting in the shade of the church, and I saw a man pass by whom I knew by name. He was a heathen and I asked him to come and sit down. He came and sat down, and I said, "Light your pipe and make yourself comfortable." He lit his pipe, and when I saw that he was at ease I began to talk to him about various matters. I suppose that some friends would say that I ought at once to have preached Jesus to him. I thought otherwise.

I think that the example of Paul on Mars Hill is to be followed sometimes. We are to be wise as serpents, while we are harmless as doves. I began to talk to him about the underground railway of London, and the Crystal Palace, and the bigness of London; and then we got to speaking of natural science. I then talked with him about eclipses and the phases of the moon, and then about geology, and so on. We talked for nearly three hours on these matters, and there was this man in a state of perplexity and surprise at what he regarded as my most marvellous wisdom, because I talked about these simple facts. When we held our first service he stood at the door and peeped round the door-post. The next evening he stood just inside and folded his arms and leaned against the door-post, and glanced sideways to me. The next night he came and stood at the far end. The fourth evening he was a little farther up, and on the Saturday night he came and sat at my right hand. The next day he came to both services, and within four months I had the pleasure of hearing that man proposed as a member, and his two elder sons as well. So I rejoice in these secular facts because they will have a great deal to do with breaking down the ricketty and superstitious systems of idolatry.

ENCOURAGING PROSPECTS.

Now let me speak more particularly of those things which seem to suggest reasons for encouragement as regards the prospects of the gospel in China. It seems to me that the significance of the work which has been done in China during the last twenty years is not duly appreciated. In England we are very glad, of course, when we read the report of the Shanghai Conference to hear that in 1876 there were upwards of 600 stations and out-stations, upwards of 13,000 communicants, nearly 7,000 children under religious instruction, 231 students in training for the ministry, and 580 pastors and preachers, and that 135,000 sick folk were relieved at the hospitals and dispensaries. But, surely, we can readily understand that those statistics do not correctly represent the facts, and that there is very much behind them which needs to be brought to the front.

And so it is in all Christian work. There is very much work done which cannot be put into statistics. It is so with regard to those 600 stations. Each of them is a centre of light and of wide-spread influence in the villages and towns in which they are located; and very many of the persons whose thoughts are changed with regard to idolatry and various superstitions are not aware, possibly, that their opinions are changing because the church is there. So with regard to those 13,000 communicants, we hope that most of them, and we know that many of them, are, in their own small circle, whether of the family or the neighbourhood, lights in the world, shedding illumination upon the minds of others, and working as they can for the sake of Christ. Those 800 pastors and preachers and students—what shall we say of them? Many of them are men of eloquence and learning and piety and zeal; and I, for one, look forward to the time when these men shall come to the front, and when they shall do greater work than the missionaries shall do, and when they shall modify the system of church organization and shall adapt their modes of instruction to suit the idiosyncrasies of the Chinese people, and shall be able, in this way, to advance

the work far more rapidly than we Europeans with our western prejudices can do.

And as to those 135,000 persons who have been healed of all manner of sicknesses and diseases, they have been messengers and missionaries and forerunners of the truth, and they have been opening doors by the which fellow-workers of the Great Physician may practise a healing art of higher efficacy than that of the doctors and the dispensaries. Thus statistics do not sufficiently represent the facts. In the statistics of the Conference, the itinerant work of the China Inland Mission is not included; and this is a great work.

VOLUNTARY NATIVE WORKERS.

The one thing which seems to me most hopeful with regard to the future of the Chinese church is, that there are so many voluntary preachers and workers—persons who are not paid. You know it is often said about the Chinese Christians that they are "rice Christians"—that they are Christians for what they can get, and that, if you will pay them they will work, and that if you do not pay them they will not work. Now, I want to testify to-night that there are a great many Chinese Christians who are ready workers for the sake of the Lord, and who are quite willing to do all they can. At Shanghai, at the time of the Conference, one of our missionaries from the north told us that he had organized every member of his church into a Christian preacher. I think he said that his church numbered about one hundred persons. Everyone of them was supposed to do something, and he was to come and report himself once a fortnight. He had to stand up and say what he had been doing for his Lord during the past two weeks. In Foochoo, the Methodist Episcopal church has gathered its large number of members, chiefly through lay agency. I think they call the lay agents "Bible Readers," or some such name as that. When the Bible Readers gather together twelve persons who declare themselves believers, then the mission recognizes them and a teacher is sent to instruct them. In Amoy, where I lived, the Presbyterian and Congregational churches have been gathered chiefly in the same way.

AN INTERESTING INCIDENT.

I should like to tell you a very interesting incident which came under my notice. At the close of 1877 I was visiting a station some distance from Amoy, and I heard that there was a large number of Christians who never gathered in our church. I made inquiries, and I learnt that four years previously eleven persons who had been under our Christian instruction had refused to come to our church. They said, "No, it is our duty to keep in our village with our parents and children and relatives. Why should we walk seven miles over the mountains and leave our friends behind us? No, we will stay here and instruct them." I told them that I should like to see them and talk over the matter with them and see whether something could not be done for them to help them. When I reached a place which was not far distant from the village at which they held their meetings, I stood on the brow of a hill, and the house which was used as a church was pointed out to me, and across the valley there floated the sound of a hymn which I could recognize. It was, "My heart greatly rejoices because of the grace of God, which saves my life from destruction. With my whole heart will I praise him." I thought that that was a grand song to hear, especially remembering that no missionary had ever been there before, and that on the Sunday no pastor or preacher had visited them, and that teachers had rarely gone there during the week. Those eleven Christians had multiplied into seventy, and they carried on the service three times a day, and had done so for four years.

PRAYER FOR MISSIONARIES.

I want to close by making a missionary's appeal to you for your prayers on behalf of your brethren in China. This afternoon our attention was called to the fact that we sometimes forget to pray for the native brethren who are ordained pastors of churches, and for the evangelists. Never mind what part of China our thoughts turn to, let us remember that there are preachers and that there are pastors who need to be prayed for, and that every missionary longs to have your prayers. Every one of you believes that. Every one of you believes that your prayers are as needful as your contributions; our brethren there are strengthened by the fact that you believe that. It must be a joy and refreshment to them to remember that every Saturday afternoon there is a company of believers who meet in Pyrland Road to pray for them. You act on such occasions as Aaron and Hur did to Moses on the hill-top. You strengthen their hands that the enemies of the Lord may be discomfited. Always remember that missionaries are not angels. They are the angels of the churches—the *angeloi*—the messengers, but they are not angels, and they need to be strengthened by your prayers. They need very much grace to suffer and to do. It is absolutely essential that missionaries should be holy men. If they are not holy men, it is better for them to stop in England. The doctrine of the life is more powerful than the doctrine of the lip. The persuasive force of a consistent character is more effective than the highest flights of rhetoric. Pray for your brethren that they may be strengthened in their own souls, that they may learn to be holy, and that they may show by their lives, as well as by their lips, that they are indeed the children of God and the servants of Jesus Christ; and that they may be helped to strengthen in the faith "those that stand, and to comfort and help the weak-hearted, and lift up those who fall." It was a wise saying of Philip Henry, when he was speaking to ministers, that our lives should be the book of the ignorant. And that was also a true saying of Massillon, that the gospel of most people is the gospel of the lives of the priests that they observe. Now just so it is in China. They look to the missionaries, and they expect the missionary to be the standard of Christianity—the typical Christian. The less the missionaries are supported by your prayers as well as by their own, the less can we hope that they shall have that success in maintaining the purity of their spiritual life which will enable them to carry on their work and prosper as we desire. Pray for them, brethren. Remember them always. Be constant and abiding in your prayers.

REV. W. G. LEWIS

(Of Westbourne Grove Chapel).

My Christian friends, of all the numerous philanthropic and Christian activities with which the name of the noble Chairman is so highly and so honourably associated, I know of none more grand in its dimensions, more important in its object, more spiritual in its character, more admirable in its history, than the Society in whose interests we are assembled here to-night. While my friend, Mr. Hill, was reading the Report, I marked with my pencil some sentences to which I will briefly advert before making some reference to the principles upon which this Mission is established, and the great work which it has in view.

The Report commences with a reference to the departure of a number of missionaries for China thirteen years ago. The valedictory meeting, my lord, was held in the church

of which I have the honour and the happiness to be the minister, and on the platform eighteen missionaries were at one time dedicated to the service of Christ in China by united and fervent prayer. From that moment to this the China Inland Mission, as you may well imagine, has had a very large place in my affections and in my thoughts. My loved and honoured brother, Mr. Taylor, is a man evidently raised up of God most especially and distinctly for the work which he has in hand. Desiring to speak of him as Christian men should always speak of their fellow Christians—without flattery, without exaggeration—some of us can truly say, as the Apostle said of himself, "We glorify God in him." Most surprising and wonderful are the adaptations which he possesses for this work—not such as would immediately ingratiate themselves on human esteem—but excellencies and adaptations built manifestly upon divine influence, upon the force of Christian character, upon communion with God, and upon a rare and wonderful self-negation which is only exemplified in those who are heroes among their fellow-men.

In the thirteen years over which my review traverses, this man of God has been the instrument of sending sixty-nine of his countrymen and countrywomen to labour for Christ in the vast field of China. Under the various agencies thus employed, we have not only sixty-nine European missionaries thus occupied, but a number of native helpers, amounting to one hundred persons. We lose not sight of the prayers by which Mr. Taylor has been sustained. We would not for a moment forget the great and sovereign goodness of the great Head of the Church who has wrought thus conspicuously in this man; but, to a very large extent, through the individual and personal instrumentality of James Hudson Taylor it comes to pass that to-night we are contemplating the work of 170 Christian labourers in China, happily not distinguished by any denominational or sectarian features—many of them characterized, like their brave and noble leader, by large devotedness and consecration of spirit, and by singular qualifications for the work. Some of them have abandoned the most choice amenities of life at home for this work. I can see the names of two Christian ladies amongst the list of those who departed for China during last year, who have left homes in which they were surrounded by all that was beautiful and delightful. All that was precious at home has been given up that they might give themselves to the service of Christ among the heathen.

FAMINE.

Further on I find in the Report a reference to the famine. In a speech made in the Mansion House, City of London, the Chinese Ambassador spoke of the surprising help which had been rendered to his perishing countrymen by Englishmen, and paid a tribute to the charity and the tenderness which had wrought a work whose influence must prove indelible upon the minds of his countrymen, and had done far more than political action could ever do to ingratiate us in their esteem and regard. This is one of those steps, in the providence of God, whereby the Church of Christ may anticipate most surprising results at any moment and under unexpected circumstances to arise in such a way as to give success to the preached Word, and to cause the seed that had been buried in the hearts of men to germinate, and bring forth fruit abundantly to God's glory.

EVANGELIZATION OF CHINA.

Now, as to the work of evangelizing China, I should think that the first impression made upon the mind of any thoughtful person who contemplated the whole case would be an overwhelming impression of its magnitude. This is an age that loves greatness. The developments of science have familiarized us with large and surprising results. Unexpected issues have come out of laborious thought and painful research, and men have said, "What next? What startling discovery is to come out of the secrets of the world's history—out of the possibilities of the future?" But I think, my lord, it would be troublesome for the human mind to project anything, to compare in grandeur with the work which is set forth by this Mission—the evangelization of China—the bringing to the knowledge of Christ, four hundred millions of our fellow-men. It is easy to talk of

MILLIONS.

It is easy for the peasant to look up at the orbs of heaven, but he has a very imperfect apprehension of their multitude; while the astronomer, with all the aids of science, revels in the knowledge of worlds that utterly defy by their number his power of apprehension. And so it is when we speak of millions. Talk about the four millions of people that inhabit London! Do you know how long it would take for those four millions of people to pass before you? If you could take your position at any given spot, and if they could pass you at the rate of sixty a minute, it would take you well-nigh a fortnight, twenty-four hours per diem, for a single million of people to pass you. If it were possible that the inhabitants of China should pass any one of us, or all of us in review, thirteen years would be required for the marvellous procession to pass by, even at the rate of sixty persons every minute. The millions of China! Oh! how hard it is to affect great multitudes of people!

HUMAN ENERGY UNAVAILING.

Some of us have been labouring hard, year in and year out, in this metropolis; and, with all our energy and, as we trust, devotedness in the service of our Lord and Master, what a narrow circle we have affected! What a limited few we have touched! The greatest, the best, the wisest, the noblest, the most influential have to confess that the largest view of their labours is painfully limited and circumscribed. How can we hope to affect four hundred millions of men? Well, the fact is plainly, that there never was a project presented to human wisdom more entirely unlikely. There never was anything—to use the language of the world—more quixotic than the thought that a handful of men should go forth and bring these four hundred millions into captivity to the subjection of their own faith. What a hopeless work! What will poor Mr. Taylor do with his companions, and his one hundred native pastors? Very little—very feeble work indeed in their own strength and in their own might. With the people confirmed in belief—rooted, if they have any religious belief, in a dangerous spiritualism, corrupted by gross morals, having knowledge without a conscience—full of proverbial wisdom, without the inward fire to give that wisdom and that knowledge a spiritual influence over their personal character and their lives, the case is hopeless, and you had better leave off the work if you look to any ordinary resources or any ordinary agency for its success.

DIVINE POWER ESSENTIAL.

But our brother, Mr. Taylor, and his co-workers are not looking to any ordinary influences. Their resources are divine: their trust is in God. It is remarkably characteristic of our friend who is the leader of this work that he is the partaker of a very simple faith in God—marvellous faith. He is a man whose greatness seems to some of us to be entirely made up of the intensity, and the purity, and the directness of his trust in God.

To him this great grace has been given, that without wavering, through difficulties and perils, he never loses hold upon the divine promise. He grips fast hold of the Word eternal, and rests there assured of a triumphant issue to every exercise of faith in the living God. Our brethren there, are men of prayer, and men who believe in the direct and unfailing results of simple and earnest supplication at the throne of grace. And, my brethren, if you and I are men of prayer—and let us remember that that part of the responsibility and labour is deputed to us—if we are men of prayer, we are individuals who are living in the recognition of the fact that at any moment He, whose mighty aid we invoke, can lift us out of littleness and out of feebleness, and out of the lowest depressions, and out of natural incapacity, and can gird us with all the might with which He arrayed the prophets, and can raise any one of us to the utmost capacity in His service. Oh the mighty possibilities of prayer, and of simple faith in the living God!

You have in this work already reaped large harvests of success. Some of those native preachers it would be an honour for us to know. I wish I could have my friend Wông Læ-djün on the platform here to-night—a man whom I knew thirteen years ago, and who is now, I believe, the pastor of a native church.

Christian friends, whether it be this Mission, or any work which we undertake for the furtherance of the glory of Christ throughout the world, let us remember that we are to expect from the divine resources new opportunities for labour—new doors into which we are to enter, new capacities which we are to employ in the service of Christ. The time will come in the Church of God—may it come soon!—when that which we see in the scientific world shall be transferred to the regions of the spiritual life, and invention and ingenuity shall multiply forms of usefulness unprecedented, and give birth to schemes of devotedness in the service of Christ which the world has never seen. There was nothing in the Pentateuch about the alabaster box. Moses had never suggested such a thing. All the prophets and the seers had lived age after age and never had placed upon any records of the house of God that such a thing would be acceptable to the Lord of Hosts. But there she came. It was all she had—a treasure which had long been cherished, which had been obtained at great cost, and she gives that—her dearest and her best—to show her devotedness to our loving Lord. May you and I follow her example, and, somewhere in the recesses of our private history, find out something new, something fresh, something great in its living reality that we may show how much we owe and how much we love. Let us not cease to pour our prayers with earnest intensity and with strong faith that the blessing of the Lord of Hosts may rest upon our brother, Mr. Taylor, and upon all who are associated in this great and glorious work.

MR. A. WYLIE

(For many years Agent of the British and Foreign Bible Society in China).

My Christian friends, my only claim to address you here this evening is that I have come from China, the field of labour of the China Inland Mission, and know something of the work of that Mission. I am not connected with it, it is true; but in my connection with the British and Foreign Bible Society I have a certain connection and contact with every Protestant mission in China, and I have something to say for every one of them. They are all doing a good work, and I feel that we could not dispense with any one. Were any one of them withdrawn we should certainly feel the blank very lamentably. But I feel a special interest in the China Inland Mission. I feel a deep interest in its rise and history. I think that the Report which we have just heard is a most suggestive one. It appears to me to be a model Report—so many things suggested in a very few words. It reminds me of the time that the first party arrived in China by the *Lammermuir* in 1866—at the time when I was on a distant expedition—one of my most distant journeys in the interior of China.

When I look back at that time and see the gradual increase that has taken place so that now we have a goodly band of sixty-nine missionaries, besides a hundred or so of native assistants, preachers and teachers, and some sixty-three mission stations, I think it a most noteworthy phenomenon. And it is not to be measured merely by the thousand converts that we hear reported. I am glad to hear that a thousand converts have been brought in. I rejoice at it; but that is by no means the measure of the work that has been done by this Society. Indeed it cannot be stated in any report that is placed before you. It will only be seen in after days. I had the privilege of making the acquaintance and the friendship of Mr. Taylor the first day he arrived in China, and that friendship has remained unaltered and unbroken from that time to this. It gives me great pleasure to bear testimony to his unflagging zeal in the great cause of the Christian Church. And the China Inland Mission is, I think, a wonderful testimony to the power of simple faith and prayer, having grown up apparently independent of all the ordinary machinery of missionary societies.

There are several reasons why I am partial to the China Inland Mission; one is, its undenominational character.

CHINA AS A MISSION FIELD.

When I look at the great extent that the surface of China occupies on our globe, unparalleled by any other heathen nation—when I remember that it contains a third part of the population of our world, which has been already alluded to—when I see that notwithstanding the number of dialects that are spoken, the whole nation reads one language, and I can go to the utmost limits of the empire—from north to south, from east to west—with one and the same Bible, and find it understood everywhere, and when I add to all this the fact that I have myself resided for many years in China, and am to some extent familiar with the customs and attached to the people, I cannot think it strange that I feel a little jealousy at other missionary societies dividing their interests between China and other countries; I know it is right, but still I feel that the claims of China are paramount, and although I would not by any means tear from these other societies a single laurel which they have so justly earned, I rejoice in the fact that there is one society that devotes all its interests, all its energy, all its influence to China, and, I wish, therefore, all success to the China Inland Mission. Again, while I fully appreciate the value of the diversities of operations, and think it is wisely ordered that every mission shall have its peculiar plan of action, yet I have often regretted that the plans of most societies have not extended beyond a very limited surface on the eastern sea-board of China.

VALUE OF MISSIONARY JOURNEYS.

This was often pressed upon my attention while engaged in my vocation as agent of the British and Foreign Bible Society in China. In that service I was the pioneer of all other missions for some years, and went far beyond the traces of every other European mission with the exception of the Roman Catholic missionaries. In the course of time, however, the China Inland Mission, true to its name, has followed on our track. It has now far out-

stripped us, and I am glad to think that ere long its agents will have traversed the most distant provinces of China, and the news of a Saviour will have reached to every part of the country. Surely the thought of such an enterprise as a mission which proposes to reach every individual of the Chinese empire is a thought which no Christian heart can look upon with indifference. I do not remember the exact words, but it has been well said in the Report that we cannot fully judge of the significance of the journeys that are being undertaken at the present time. That I verily believe; there is far more in the effect of these journeys than can be by any means gauged. I may refer to a secondary benefit arising from these journeys. It renders the natives familiar with European appearances, which is no small matter; it is breaking the ice. Again, they are able to make known to the natives the objects of the missionaries coming to China. This is by no means understood by the natives; comparatively few of whom can appreciate the motives for which missionaries come. I have been much interested in reading the journeys of many of the agents of this Society and especially that of my friend, Mr. McCarthy, who is here present; that wonderful journey performed on foot in an unknown country, I think deserves to be ranked in the category with those of Livingstone and Stanley. What Mr. Margary—a name which you can never mention without honour—with all the prestige of the British Government at his back lost his life in attempting, Mr. McCarthy, a private gentleman, has been enabled to accomplish without difficulty. All honour to him for the fact, and to many other members of the Mission also, one at least of whom, I hear, has performed a very similar feat; and we know that there are many other remarkable journeys already accomplished, and others are being accomplished which will tell for much good in the future. For this reason I join in thanking the China Inland Mission for its work in this matter, and I wish it very much success.

THE FAMINE.

Another matter which has been mentioned in the Report—and it is one which I could scarcely have passed over without noticing—is the dreadful visitation which China has suffered in the famine for this last year or two, by which a great part of North China has been depopulated. We know with what earnestness Mr. Taylor and his co-workers advocated and pleaded on behalf of this people, and have obtained a subscription from the British public for their aid. Through his appeal and other similar appeals a collection of some £50,000 was made; but it is not so well known here how that money was disposed of. Those of us who are deeply interested in the matter have been in the habit of receiving from month to month accounts of how the work has been progressing; and by the last China mail I received a pamphlet containing two reports by gentlemen in the British consular service. One is by Mr. Forrest, Her Majesty's consul at Tien-tsin, and he gives a brief history of the course of the famine, in which he computes that more than nine millions have been carried off by this dire visitation. Another is by Mr. Hillier, also in the same service—a gentleman who went into the centre of the famine district, and spent several weeks there to see for himself the state of things, and he has made a report on it. Although not at all sensational, yet the narrative is most frightful in its character, and the most harrowing details are contained in it, I think, that ever I read. But besides this, these reports give a record of Christian philanthropy seldom to be met with. It was a great thing to obtain the subscriptions. It was a great privilege for the British public to have the opportunity of giving subscriptions and thus aiding their fellow-creatures; but a very important step remained still, without which these subscriptions would have been utterly useless.

The difficulty of getting the money to the objects for whom it was collected was not so well understood here. I cannot enter into details at this time, but the difficulty was very great indeed. However, in the providence of God, a noble band of Europeans offered themselves for this arduous work. Among the earliest volunteers for the work were members of the China Inland Mission. Some of these gentlemen were brought very low, almost to the gates of death by the hardship of the service, the climate, and other causes. In the providence of God they were raised up again to health and strength, and entered with renewed vigour on the same work. The Report in a list of twenty distributors gives the names of six members of the China Inland Mission. These gentlemen at the risk of their lives have imposed a deep debt of gratitude on the Chinese, and I think the Chinese are not insensible to it. They also deserve the warmest thanks of all philanthropic Englishmen and earnest Christians for the magnanimous example shown to the heathen of the fruits of Christian faith. We honour them for their work.

There is one point which I feel a little delicacy in referring to, although it is a fact of such a noble character that I think it ought to be held up to view, I mean the conduct of the heroic lady, Mrs. Taylor, who left her husband in England to go out to China, and undertook an arduous inland journey into the very centre of the famine district when the famine was raging, for the purpose of collecting together the destitute and outcast children who had survived that dreadful famine. This is an example, I think, we as Englishmen, and especially the ladies, ought to be proud of. I suppose there are here members of other missions besides that of the China Inland Mission, and I would just say to such, Let us take an example from the activity, the faith, and the zeal of the China Inland Mission, and let us be stirred up to more active and zealous work in the Christian cause. I would say, God speed the China Inland Mission, and may His blessing rest in a tenfold degree on the future of that Mission as compared with its past.

LORD SHAFTESBURY then addressed the meeting, after referring with approval to a statement in the report, he said:—

But I was more struck with the paragraph which said, "Our brethren who have been permitted to take the journeys have given practical demonstration to the Church of God that China is opened, that the people of China are accessible, that if they are treated with courtesy and kindness, and if on the part of the missionary there be no assumption of national superiority—no undue insistence upon treaty rights but rather the according to the Chinese willingly and not by constraint the respect due to people in their own country, friendly intercourse is possible, and in many cases even welcomed." Now, that is the very quintessence of good sense. It is one of the most sensible, most practical, and most true statements that I have ever known. It bears on remarks that I have heard made in the House of Lords, by peers who have been at the Admiralty—just and good men, who, when discussing missionary operations, have said, "With the missionary there always is the inevitable gunboat." I believe that that has been very often the case because missionaries have stood too much upon national superiority, and there has been too much insistence upon treaty rights, and they have not sought to conciliate the people by courtesy and by kindness, and by an immediate recognition of their equality in the sight of God. Well, China has for a long time been opened. Seven years ago I received a letter from an American missionary in China, brought to me by a

Chinese gentleman—one of those gentlemen who live upon the means they have acquired. That gentleman came to me very frequently, and I remember saying to him, "How dare you come out of China? Your head would be taken off if you were to go back, would it not?" "Ah," he said, "a few years ago it would have been so, but a very great change has come over the people of China, and we can come and go with great safety." You are beginning to avail yourselves of that change of feeling; and I am glad that you are operating in that direction.

WARNING FROM THE CHINESE AMBASSADOR.

Not very long ago the Chinese Ambassador in this country did me the honour to pay me a visit. We got into conversation about many things, and we talked upon the character of the Chinese people, and particularly their habit of smoking and chewing opium. "Ah," said the Chinese Ambassador to me, "take care what you English are about. You are doing everything you can to promote the consumption of opium among our people. I tell you, you had better look sharp, for our people will pass your borders, and the time is not far distant when they will come into your country where we are now, and, rely upon it, they will bring all their vices with them, and you will have to suffer from that very vice which you have been the means of inculcating." I am very glad to find that some steps are being taken to check the efforts which are being made by commercial people to force the consumption of that accursed drug upon the Chinese. You have men like Mr. Hudson Taylor who are going forth to preach the Word of God and to teach the people what is the true end of their existence. When we see the result of the efforts of one man attended by a body of faithful followers, who in the course of a few years have raised up such a body of native agents, and opened so many schools, and established so many teachers, and helped forward so many means of advancing the Word of God, I think that it must be evident to everybody that the blessing of God has rested upon your endeavours to an extent that has scarcely ever been observed in any missionary enterprise previously. I do very much delight in specialties. I agree entirely with what our friend, Mr. Wylie, said just now, and I think that you have chosen well. One man whose heart seems to be devoted to China has inspired a few of you to enter into the same sentiment and the same feeling, and you are giving your whole heart and your whole soul exclusively to the empire of China, and going forward to one end. Depend upon it, such a method of action always brings about a concentration of energy which cannot fail to produce the mightiest results. I do love these specialities, and I should be very glad to see many of our large missionary societies broken up into specialities; and instead of undertaking to evangelize the whole world, dividing themselves into sections, and each section taking to itself a particular district. Contemplate the possibility of only one-half of the Chinese empire being converted to the religion of Jesus Christ, what would be the effect upon the political condition, the liberty, the freedom, and the happiness of the world at large? This is one of the greatest enterprises that ever entered into the mind of man, and all the greater because it proceeds from a single individual. Nevertheless, we know that the greatest results sometimes proceed from the very smallest beginnings. I do hope from what I have heard and seen, that the blessing of God will descend more signally than ever upon this enterprise, and that the converts which you make in China may be as the dust of the earth for multitude, and that there may be a most abundant blessing descending upon this most admirable Mission.

The EARL OF SHAFTESBURY being about to retire from the meeting, Mr. THEODORE HOWARD proposed an expression of thanks to his lordship for his kindness in taking the chair. The proposal was very warmly responded to, and his lordship, having made a brief acknowledgment, withdrew. MR. HOWARD then took the chair.

MR. RUSSELL HURDITCH.

(Of the London Evangelistic Mission).

We come here, I take it, first

TO UNITE IN THANKSGIVING

to God for the blessing which He has given on this work. It is some thirteen or fourteen years since it was my privilege to have passed through my hands the proof-sheets of, I think, the first "Occasional Paper" issued by our beloved brother, Mr. Hudson Taylor. From that day to this I have not ceased to feel the liveliest interest, and to unite, I trust, in fervent prayer to God for the abundant manifestation of the power of the Holy Ghost upon all the great work that has been undertaken. When we look back to-night, and when we look at that map and think of the great blessing which God has bestowed, the number of missionaries sent out, and the accession to the Church of the living God from among the Chinese, as the first-fruits of this Mission, who shall tell what the outcome thereof will be? We cannot surely but praise God with all our hearts for what He has accomplished, and that He has sustained the life of our brother, that He has sustained his noble courage, and that He has so abundantly rewarded his labours. These matters surely should call forth our heartfelt praise; and I do most sincerely hope that from the very depth of our hearts we may glorify God on behalf of what He has done through this Mission.

Next, we come here, I trust, to get encouragement

TO CONTINUE IN PRAYER

on behalf of this work. It must be carried on by the power of prayer. We get the victory on our knees in this as in all other Christian work; and it seems to me that this is the crying need of the Church at the present day, at home and abroad. At home there is great lack of the spirit of earnest prayer and supplication. The prayer-meeting, as the pulse of the Church, is beating very low just now; and if we are stirred this evening by the records we have heard in connection with this Mission, and by the words of encouragement we have had addressed to us, to send up a more constant cloud of prayer and supplication on behalf of this great work, surely this meeting will not have been in vain. We could not surely have listened to the solemn, fervent words which we have heard addressed to us, without desiring to have this great work more indelibly fixed on our hearts, to be remembered in our daily supplications at the throne of grace, and to pray that God may give to the beloved leader of this Mission, and all his helpers, and also to the native assistants, rich and abundant blessing, which shall exceed in the future all that He has done in the past.

And then, I take it that we really come

TO ENCOURAGE THE LABOURERS

themselves. I feel that it is always well that we should give prominence to the missionaries when they come home; that we should seek, not simply to cheer their hearts by listening to the addresses they have to give us and the accounts they have to furnish us with as to the prosperity of the work; but we should seek in every other possible way to cheer and encourage them and give them a warm welcome. I may say that, while generally disapproving of applause in meetings, I could wish that every one of those brethren who came from abroad might have been greeted here by a hearty round of applause. It seems the only way one can express

appreciation in a public meeting ; and it is well that these brethren should be cheered in every possible way, so that when they go back they may feel that they have the prayers and sympathies and interests of the Church of God at home.

Then, I trust that we do most devoutly seek, in the next place,

TO BE STIRRED UP OURSELVES

on behalf of the great mission fields abroad. It is a question whether the Christian Church in England has ever been aroused to a fitting sense of her responsibility. When we view our privileges individually ; when we open our Bibles and read the character of the great redemption that has been made ours ; the inexhaustible blessings that have been secured to us ; when we read such a sentence as this—"All things are yours, and ye are Christ's and Christ is God's ;" when we read that we are blessed with all spiritual blessings in heavenly places ; when we see that we are, through divine grace, made the "sons and daughters of the Lord God Almighty ;" when we read that we are saved by grace and raised up and seated together with Christ in heavenly places ; when we read such a sentence as—"Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him ; for we shall see Him as He is ;" when we remember that the coming of the Lord draweth nigh, and that we are within a short space of that glorious moment when we shall shine in the light of the very throne of God, and that we shall shine in the very likeness of the Son of God, and that our feet shall tread the golden pavement of the New Jerusalem ; when we know that we are acknowledged before angels and men as the fellows of the Lord Jesus Christ, the brethren of the great Elder Brother of the Church—oh! surely when we think of these divine blessings which are made over to us in Christ, we may ask ourselves, Have we ever yet rightly measured the depth of meaning contained in the one command of Christ to those whom He had thus saved and thus associated with Himself, "Go ye into all the world and preach the Gospel to every creature?"

And yet I feel I never can open my lips on such a mission and such a work as this without being challenged with the word, "Why not go yourself?" My dear friends, I have weighed that very solemnly before God, as I think every speaker on behalf of such missions ought to do ; but there is the solemn claim of the home work,—for that is my "specialty,"—as his lordship said just now, to seek to reach the masses who are found outside the chapel doors. And then I have the claims of a large family of children which it would involve great responsibility to leave and cast upon the churches at home. I think these are sufficient reasons, or I trust that I should be ready to go. We may not be able to go ourselves ; but may we not bring our children to the throne of grace, and pray on their behalf the impartation of the divine life? and may we not seek for them a spirit of burning, consuming zeal that shall early possess them and lead them to come and say to us, "I want to go and live and labour for Christ, and, if need be, die for Christ, in far-off fields in China or Africa or India or elsewhere?" May we not so train our children that when they are converted to God they may be led to this by the influence of the Spirit and by the constraining power of Christ's love? And may we not seek to induce those with whom we have influence to come and present themselves for work in this great field of missionary effort?

May the outcome of this meeting be real praise ascending to God ; for "Whoso offereth praise glorifieth Him." May there be most constant and most persevering prayer going up for the labourers ; and may we seek to encourage these brethren to yet greater victories for Christ. And if Mr. McCarthy and the others go back, let us say, "Go, brethren, followed with our prayers, followed with our sympathy, and followed with our means." May these brethren go back to gain fresh crowns to lay them at the Redeemer's feet ; but may we be stirred up at home to pray, and, when we look out at the perishing millions around us, to determine that every minute of the one little inch of time that is left shall be filled up for God and Christ, and for the winning of souls to Him.

THE REV. GRATTAN GUINNESS

(Of the East London Training Institute).

It has been my privilege to know Mr. Hudson Taylor intimately since he began this Mission, to a certain extent as a fellow-worker ; and a true privilege it has been. We shrink from saying anything merely to the honour of man ; but the text has been already quoted, "They glorified God in me." We glorify God in him. This Mission aims to send men north, south, east, and west, through the vast interior provinces of China. In the conduct of the work I have noticed the great wisdom, the deep comprehensive plans, the careful entering into details, the large foresight. I have noticed deep sympathy with the workers, and wonderful humility in dealing with them, the head of the Mission never putting himself unduly forward, or exalting himself unduly above his fellow-workers ; acting as the brother, acting as the servant. I might go on—I refrain. I bless God for the faith and for the prayerfulness that He has granted to the originator and leader of this Mission. Not only has there been large faith connected with the foundation and carrying on of this work, but there has been a great deal of downright hard work, which none but those engaged in the practical work of missions can rightly estimate. I have been connected in a somewhat practical way with this Mission, having had the privilege of furnishing from our missionary institute a number of those connected with it ; and we hope to furnish more yet, the Lord willing.

We ought not to lose sight of the fact that ours is the honour and privilege of being fellow-workers with God Himself in the great work that He has undertaken for humanity, its redemption and salvation. Oh, think of that ! Keep that before you. It is a lofty thing—fellow-workers with God ! Think of what it means—workers together with Him ! I think that we have reached a time of peculiar hopefulness in connection with Christian missions throughout the world. God has opened the world to the Church. Now or never the Church has to evangelize the world, for I believe that we are living in the last days. There may be some here that do not share that conviction. I honour them as far as they honour God and His Word ; but it is my deep conviction that these are the last days, and that there remains but a little time in which to reap the harvest-field. Therefore, the more our duty to be up and doing ; and, so far from that conviction cutting the sinews of missionary effort, it just gives wings to our efforts and to our zeal, and makes us feel that we must exert ourselves to the utmost, and attempt greater things than it would be prudent to expect if we thought that we had a whole millenium before us in which to convert the world. Pray more for this branch of the work of Christ. Your prayers can help it greatly. Ponder it, young men here and Christian women here—whether God is not calling you to the high places of the field. Ponder it—pray over it. God give you understanding and grace in all things ! God bless this Mission, conducted for His glory, and for the good of multitudes in China, for His name's sake !

THE REV. W. H. HILLERY

(Bishop of the African Methodist Episcopal Church, who was unexpectedly present).

Mr. Chairman, I am scarcely prepared to say anything instructive in relation to the great work which this China Inland Mission has in hand; and yet I am glad to know that the same spirit which actuates this Mission and its representatives in the distant fields of China actuates my own heart. It is my great pleasure to have been a missionary all my lifetime. I happen, in the providence of Him who has all the treasures of wisdom within Himself, to be identified with that peculiar class of people who need the work of missionaries the world over. Whether they are found in their native place in Africa, or in the home which they are forced to adopt in the United States, their condition mentally, morally, intellectually, and socially, is such that they may well need the labours of missionaries. Thank God, He has raised up for this purpose many of their own people. As a missionary I am in this country representing the wants of a large mission field. As I have the honour to speak in this place, you will indulge me just for a moment, if I tell you briefly something about my own experience as a missionary. For fifteen years, ever since God in His providence broke asunder the galling chains of oppression, and said to the black enslaved millions of the United States, "Go free," it has been my privilege to go with the palm-branch of the Gospel of the Son of God amid the sandy plains of the South, and the hills and the mountains of the Carolinas, to proclaim the living Gospel that is able to raise up that down-trodden people. My life has been in my hand more than once; but out of all danger the Lord has brought me. I know that He takes care of His people. There was, amid the dangers of the South, a power behind me that kept me. It was the

POWER OF PRAYER.

—the power of a living trust in Almighty God—the continual lifting up of the voice for protection by those with whom I laboured and who sent me forth. It was the power of prayer that saved me in the storms of the sea. I believe, and I feel that if the aspirations that we have heard of in connection with this China Mission are to be attained at all, it will not simply be because you send your representatives to China to labour and to preach. It will not be because you give from your funds. But it will be by the blessing of God coming down in answer to fervent, earnest prayer. If China is to be redeemed and disenthralled, and her superstitions driven to the winds—if she is to shake herself loose and blossom as the rose under the reviving and elevating influences of the Gospel of Jesus, it will be because the efforts of the missionaries have been made successful by the prayers of Christians at home, and of those who labour among these people. I have had the privilege of seeing at least some of the Chinese in the land from which I come. We have about 175,000 of them among us, and they bring with them all their national peculiarities and habits, and their superstitious religion.

OPIUM SMOKING IN SAN FRANCISCO.

I was struck with the remark made by Lord Shaftesbury in relation to the conversation which he had with the representative of China some time since—that you force opium upon the Chinese, and that the evil will re-act upon yourselves. Were you to travel through the streets of San Francisco and the many towns and villages where there are large Chinese populations, in every dark alley and nook and corner of that city and of those other towns, you would find around the opium den, not only Chinamen, sickly, weakened, and emaciated by the destroying opium, but white men and boys, and young white ladies creeping into the shade and smoking opium with the Chinese—so much so, that the authorities have been compelled again and again to take steps to stop it; so that the caution found in the Word of God holds good—"Be sure your sin will find you out." When we for the sake of money undertake to force an evil upon a distant people, God will find out the traffickers in opium by bringing the evil back, and allowing their sons and daughters in many instances to partake of the same evil. Well, now I have said enough; and yet if I can I should like to make clear this one point and leave it as an impression upon the minds of those who are connected with this Mission and of those who go to preach in China—that, whatever other appliances we have, we must be sure to remember that it is not by might nor by strength, but by the power of the Holy Ghost; and, whether we are in China, or in the islands of the sea, or in the Americas, or in proud and Christianized Old England, if the people are to be redeemed—if the lands made dark by sin are to be enlightened—if the people are to be lifted up from their fallen condition—it must be by the Spirit of God arresting their hearts, and that, in answer to the fervent, faithful prayers of Christians.

MR. R. C. MORGAN

(Editor of "The Christian")

said that it seemed to him that the claims of the heathen would never be realized until they were taken up as the claims of God. They were God's lost ones who were in India and China, and God cared for them and yearned over them. It appeared that of the money collected by the Church of God in this country, nine-tenths was expended at home, and only one-tenth was spent on work abroad. He believed that this country could do without many of those who were engaged in evangelistic work at home, and that if they were to depart to-morrow there would be found enough unutilized power in the Church to replace them. Home mission work ought to be put upon a new footing. Persons were paying money to send out Bible-women and city missionaries, and so doing work by deputy, while they could do it very much better themselves. Let Christians go and perform the work themselves, giving their personal service for the perishing at home, and their costliest offerings for the perishing abroad. A great deal had been thought about the amount of money sent by England to China for the relief of the famine-stricken people, but it was only about the sum which the people of this country spent in drink in four hours. He delighted in the Mission because it was an instance of the use of weak things by God for the accomplishment of His purposes.

THE REV. T. CHAMPNESS

(of City Road Wesleyan Chapel)

(who was only able to reach the meeting just before it closed) said how much he had been pleased with what he had seen in connection with the great work which was being attempted in China. He had been very much struck upon reading Mr. Hudson Taylor's address at the meeting last year. He felt that he should be a stronger man all his days for having read it. God in His great goodness was teaching the Church to depend upon Himself, and that, if they were only content to act as He directed them, He would see them through. In Mr. Taylor's address there were sayings which he (Mr. Champness) would never forget, and which came to his mind in times of difficulty and trial. He concluded by urging the need for more earnestness in the work of spreading the Gospel.

The Rev. JOHN HUTCHEON, M.A., concluded the meeting with prayer.

Work among the Villages.

FROM MR. W. D. RUDLAND.

THERE has been much prayer offered at our Pyrland Road prayer-meetings, and we doubt not by many others elsewhere, that God would prosper the work in the T'ai-chau district, and cheer and comfort our bereaved brothers, Rudland and Jackson, by giving them to see many souls added to the LORD. These prayers have been remarkably answered as the following account will show. Mr. Jackson, who first commenced the work in that part of Cheh-kiang, had been spending some time in T'ai-chau with Mr. Rudland, by whom it has now for some time been carried on. We can understand, therefore, the joy both would have in finding the work in the villages so much further advanced than their most sanguine expectations had led them to anticipate. May all the hundred registered inquirers have their names written in the LAMB'S book of life, together with many more who shall learn of Christ from them.

On the 21st March Mr. Jackson and I went down to see how things were, and to examine and baptize those whom we thought fit subjects. After spending a few hours at the city of Hwang-yen, we hired a coolie to carry our bedding, etc., and set out for a walk of 25 *li* (about 8 miles) which we found to be *rather long*. Just before reaching our destination we crossed a small mountain pass, and on reaching the summit a very beautiful view presented itself to us. At our feet lay a fertile plain, the wheat looking fresh and green under a bright sun; beyond rose a range of mountains covered with bamboos and pines, and at the foot of the mountains were numerous villages nestling in the nooks, surrounded by trees and bamboos. Numbers of peach-trees were in bloom, which made quite a charming picture. As we descended I said to Mr. Jackson, "What a blessing it would be if the light of the Gospel were to spread to all these villages, and throughout this beautiful plain," little thinking that the men soon to be baptized would represent seven of the villages, and other candidates, three more.

On arrival we were surprised to find the people *all* so friendly and quiet. Women and children came round us as if we had been old friends. Being very near the Roman Catholic stronghold we thought that perhaps they had often seen foreigners; but on inquiry they said that many of them had never seen one before. After getting some dinner, the people began to gather, and we soon began our work. We sat examining candidates until about 11 p.m.

Next morning we soon saw that we had a day's work before us, and after breakfast again began examination. We had Pastor Liu and the Evangelist Yüong-kao with us, and were kept hard at work the whole day. Including a few whom we examined on Sunday morning, we examined in all 56 candidates, and accepted 18 of them for baptism.

After breakfast on Sunday morning, Mr. Jackson and I went out to have a little quiet time together, with our Bibles, as we had no chance of quiet inside. We saw the people coming from all quarters, and were convinced that we were going to have a good congregation. We were not left long alone, for soon a number found us out, and we had to return. Every place was full of people: as for seats it was quite out of the question to find enough. All the neighbours round were bringing what they had, and as many seats as we could get were placed in the reception-hall, but more had to stand than were able to sit. When the service commenced, those were all *still* who just before were talking away as noisily as a concourse of Chinese peasantry usually do: I never saw better order under the circumstances. While Mr. Jackson was preaching all were very attentive except a few children, of whom a number were present with their mothers. I counted 150 persons, but there were many more. The people seemed to be in real earnest, and to listen as if they were afraid that a word might be lost.

After dinner we had a short service, and then Mr. Jackson baptized the 18 in a canal close by, in the presence of about 300 people, who looked on in amazement, wondering what was going to be done. As each one stepped into the water Mr. Jackson questioned him as to his faith in Jesus; and it was cheering to hear each one confess Christ before so many of their friends and neighbours. It was a day which will be long remembered by many as well as ourselves. How often did we say to each other, How I wish Mr. Taylor were here to see this; how it would cheer him before he goes up north!

Most of those baptized are small farmers cultivating sufficient ground to keep their families. Although we only received 18, there were not a few others who, we believe, are converted, but at present they need further instruction. We could not expect them to be deeply taught seeing that an ignorant though very earnest man has been the principal worker there. We hope to go again soon, and shall probably baptize quite as many, if not more than before. The total examined was 64; and there are over a hundred who have given in their names as inquirers.

The centre of the work is about equi-distant from Hwang-yen city and the town Hai-mun at the mouth of the T'ai-chau river; so that we have been all round the district, but never before in it.

Numbers of the people have given up idol-worship; and one man who was baptized, and who seemed to be the leader, brought me his family gods this morning. He has been preaching the Gospel in all the villages round, and quite a number of those examined first heard the Gospel from him. I should like to have him with me and give him a few months' instruction; for I believe he would then be a very useful man, and we are now in very great need of such men.

There are several candidates now in Hwang-yen city. One is the son of a deceased member; his mother also believes, he says; and as an evidence he has given me the family tablet and idol. Now the question is, what are we to do about a larger chapel? There is not a suitable building to be had for *money*, give what one would for it; and the present place will hardly hold the members now —when we have been again and baptized more it will *not* hold *them*. Ground can be bought at a reasonable price.

Our native helpers are all here now for the conference, which begins with a prayer-meeting this evening. The last one left its mark, and has been a blessing to all present, and we are expecting a richer blessing this time.

Shan-si Province.

FROM A LETTER WRITTEN BY MR. A. G. PARROTT.

MESSRS. DRAKE, ELLISTON, and PARROTT, have all reached this province in safety. When we last heard, Mr. Drake was at T'ai-yüen (the capital), and Messrs. Elliston and Parrott were at Tsch-chau Fu, a city in the south-west of the province. A house had been rented there, and we hope it may prove a centre from which not merely many sufferers from famine may be relieved, but from which many may learn to know Him who is ever ready to hear the cry of His own redeemed ones. There is much reason to fear that want of rain will again destroy the hope of harvest of some of the famine districts, and will increase the sufferings of the surviving remnant. Our readers will note Mr. Parrott's remarks on this subject. His letter is dated March 8th.

We have by God's mercy at last reached our destination in safety, accomplishing the journey of 1,435 *li* from Han-kow in 26 days—from 3rd February to 1st March, including Sundays, and two or three days' delay in getting carts.

One travelling from Han-kow through HO-NAN cannot but be struck with the general ruin of the temples everywhere, and the lack of priests. I don't think I saw more than half-a-dozen throughout the journey. In a few instances the idols are yet worshipped, it would appear, from the sticks of incense seen burning among the ruins. The people in HO-NAN seem chiefly to worship heaven and earth; but with all their worship there is a great want of rain everywhere, and to-day the butchers have ceased killing their beasts, and the mandarin has been worshipping his gods at the temple and crying strongly for rain.

During the latter part of our journey the broken-down houses and remains of men's bones along the road-side, spoke loudly of the great suffering from famine in past years; *and even now in some districts the people said they had had no rain for two years.* Do we not need to pray much to *our God* for continued help in the way of relief?

Before leaving Chin-kiang God gave us the assurance of His presence and power with us in the words of Exod. xxiii. 20: "Behold I send an angel before thee into the place which I have prepared." And He has *not* failed us, but has brought us in perfect peace, and given us a good house in this city. Satan once tried to hinder us by evil reports of Messrs. Hillier and Drake. The report went that they had been robbed on the road, and the former stabbed in the shoulder; but as we advanced the rumours ceased, and we praised God and took courage.

We have a good arrangement of getting letters to and from Han-kow through a banking company. No doubt you will receive this in China. I thank God for bringing you back, and shall not be surprised to see you in SHAN-SI soon.

Trust and go Forward.

BY C. H. SPURGEON.

WE should live as if we really had power with God, as if like Elias we could go to the top of Carmel and pray a brazen heaven away and deluge the earth with showers of blessings. Are you unable so to live? then the fault lies at your own door.

He who truly believes in Christ, and is without guile, shall have continual succours from on high: all heaven shall be opened to him. God will help him by providence, will help him by grace, will help him by actual angels, and will help him spiritually by the all-power which He has given unto Christ in heaven and in earth. How earnestly do I desire that this Church this morning may see for itself what my eyes have seen for myself; for my faith sees heaven opened to supply the needs of Christ's work, and all the might of God working to achieve His purposes. I am just entering upon another work for God.* We have had enough of these enterprises, say some—why not wait? I am forced to go forward and onward; I must go, nor do I fear—for lo! I see heaven opened, and the angels of God ascending and descending, by the way of Christ Jesus, to bring us succour. We may venture. There is no venture in it—we may trust God for anything, we may trust God for everything, and just go straight on. It looks like walking the waters sometimes to trust Christ, especially about gold and silver; but we need not fear, the waters shall be a sea of glass beneath our feet if we can but simply trust. But oh! we must purge ourselves, we must be without guile, there must be no self-seeking; there must be a simple-hearted desire for God's glory, and for nothing else; we must sink self, and Christ must reign, and then we must trust and go forward. I hope we are right in this matter, and if so, we shall see the salvation of God. Nothing can stop us. Behold, this day all things work together for good to them that love God. The stones of the field are in league with us; yea, it is not on earth alone that we find allies, but the stars in their courses fight against our foes, and all heaven is on the stir to befriend us in the service of God. See how the ladder swarms with coming and going angels! Heaven surrounds those who are doing heaven's work. God Himself is with us for our Captain; and His host, which is very great, is round about us even as horses of fire and chariots of fire were round about the prophet. All things shall be given that are needed, and as our day our strength shall be. Brace yourselves up, my brethren, for a new endeavour. Be strong in the Lord, and ye shall see greater things than these. Full of weakness, yet stand ye in *His* strength each one, and play the man. Say "I can do all things through Christ that strengtheneth me." Omnipotence is waiting to gird your loins. Buckle it about you, and become mighty through God. Our Head, Christ Jesus, hath all power in heaven and in earth, and that power He pours into all His members. By faith I commit myself, and I trust, also, my beloved Church and friends, to further efforts for our Lord, relying upon His word, "Thou shalt see greater things than these," and fully believing that through Christ Jesus all the forces of heaven are in alliance with us, and the will of the Lord shall surely be accomplished.—*Extract from Sermon.*

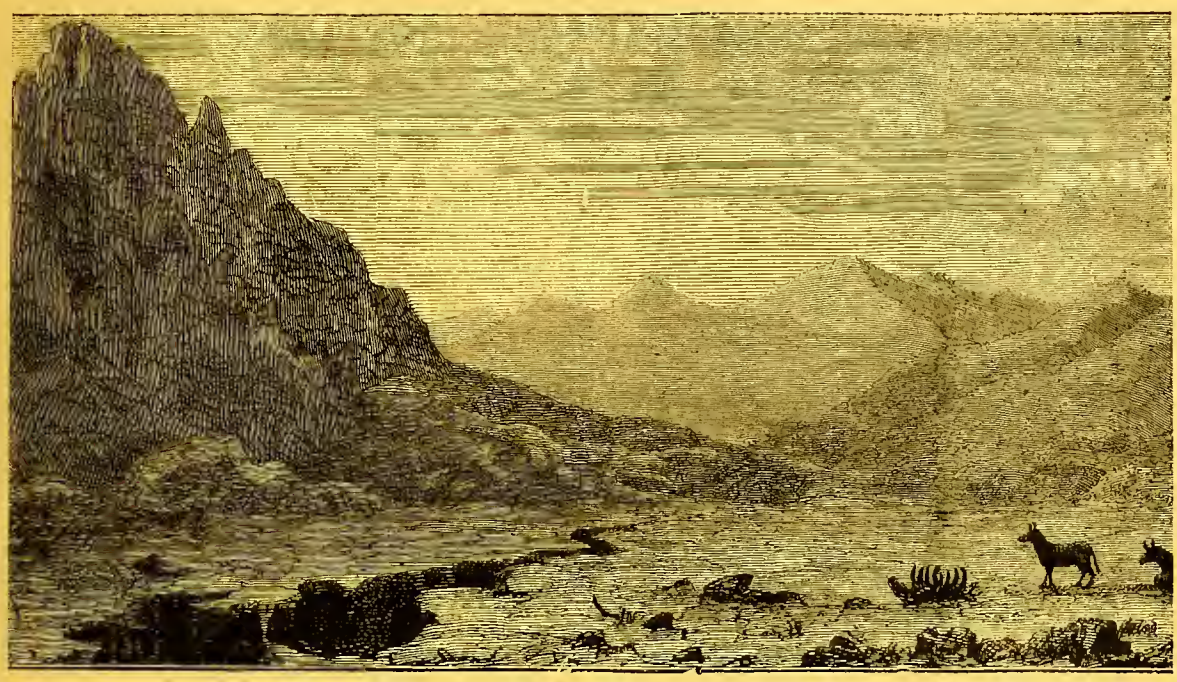
* Mr. Spurgeon alludes to the Girls' Orphanage, for which the fund has just commenced, and land been purchased.

MR. HUDSON TAYLOR.

OUR friends will regret to learn that our latest letters from China state that Mr. HUDSON TAYLOR was seriously unwell. In accordance with earnest medical advice, he had, accompanied by Mrs. Taylor, left Shanghai for Chee-foo, where it was hoped the rest and change might, with God's blessing, restore him to health. For this, we are sure, our readers will not fail to pray; will they also pray that during his enforced absence from the stations he hoped to visit, the work connected with them may be greatly prospered.

HAZELL, WATSON AND VINEY, PRINTERS, LONDON AND AYLESBURY.

China's Millions.



LADAK SCENERY—THE KIANG-CHU MAIDAN OR PLAIN (15,000 feet above sea level).

Through Eastern Thibet.

MR. CAMERON'S TOUR FROM THE CAPITAL OF SI-CH'UEN TO BHAMO.

(*Continued from page* 73.)

THE portion of Mr. Cameron's diary given in our last number brought our traveller to Li-t'ang (or Lithang), one of the highest cities in the world. It is not large, having only some 1,000 families resident; and its elevation, 12,500 feet, and the proximity of the snow-clad mountain, Shieh-lah (13,700 feet), make its climate necessarily a severe one. The vegetable productions are therefore few, but there is abundant pasturage in the neighbourhood, and meat, milk, and butter, are important articles of diet. A few Chinese soldiers, and a much larger number of Thibetan soldiers, are stationed here.

The principal objects of interest are the lamaseries, of which there are two—one in the city, ornamented with an expensively gilded roof, containing some 3,000 lamas, and the other, five miles away, said to be nearly as large. Mr. Cameron was unable to *enter* the one he visited, but his description of what he was able to see of it will be read with interest. Well may we join him and exclaim—When will the Gospel reach the Thibetans, that some at least may be turned from these vanities to worship the living and true God, and to wait for His Son from heaven? Will not our readers pray God to hasten this day, to call to this service, and equip for it, His own messengers, and give them access to the people.

Making here, as elsewhere, but a short stay, Mr. Cameron continued his journey to Pa-t'ang (or Bathang). In reading his diary it will be borne in mind that the plain on which he was travelling was a table-land, varying in elevation from 12,000 to 13,000 feet; when he speaks there-

fore of *low* hills, the expression is to be understood as of hills of little elevation *above* the level of the plain; low only as compared with some of the snow-clad mountains near—one of which, passed in the distance before reaching Pa-t'ang, is said to be 22,000 feet high, or 10,000 feet above the plain-level. The highest point actually traversed on this part of the journey is 15,600 feet in height.

There appears to be great similarity of character in the scenery throughout Thibet, and the wood-cut on the preceding page probably serves to give an idea of the appearance of many of the hill-bounded plains through which Mr. Cameron travelled, though the scene itself must be more than 1,500 miles away, in WESTERN THIBET. The illustration on page 101 shows the character of Thibetan writing. There appears to be much uncertainty as to the actual meaning of this sacred sentence (everywhere to be met with)—"AUM MANI PADMI HOUM." It is translated, "Oh, the jewel, lotus, amen," or "Oh, the jewel of the lotus, amen." Some refer it to the soul, some to Buddha; many seem to use it as a charm, or mystic prayer, with no definite meaning attached to it.

We now resume our extracts from Mr. Cameron's diary.

LI-T'ANG.

October 24th, 1877.—Had a look about the city. The houses occupied by the Chinese are low (only one storey), and many of them are flat roofed. Those occupied by the Man-tsï are often of three stories, and look much better than the others; the outside of these houses (both in the city and without) are splashed over with something that gives them a brick-like appearance; while the windows are of a dark colour.

It is said there are but 100 Chinese in the city, and the majority of them are soldiers. There are a few Ya-men runners, while the rest are small business men. In the Chinese quarter almost every other house has a small shop in front. Their stock seemed very low—the only well stocked shops I saw were beef shops; beef and mutton are plentiful—pork was nowhere to be seen, unless on the street, in the shape of small, starved-looking swine. The business men are from SHEN-SI. Some have shops, while others are travelling packmen; the only difference between the latter and the usual hawkers in China being, that their packs are carried by cattle, which feed as they move along. It is said this year this trade is very bad. The Man-tsï get to know the value of things, and so the Chinese cannot make money quick enough. All their merchants speak the native language well.

In the afternoon I went out and *gave away* a number of tracts. They could not be *sold* here, even for a single cash each, as no copper money is in use; tea, tobacco, rupees, and silver being the principal articles in which payments are made. Thread can also be used. I was not able to do much in the way of speaking; the inn was full, and so I had a small room off the kitchen, and my visitors were glad to make an early exit as it was full of smoke. I had frequently to go outside myself, the smoke being so painful to my eyes.

THE LAMASERY.

I visited the lamasery, which is a very large building, and has an enclosed court in front; but it being closed, I did not get a sight of the interior. The walls of the court were covered by paintings, which looked like pictures of women sitting cross-legged, with the right arm out of their dress. (This is a favourite custom of the Man-tsï. I have seen both men and women do it, the latter having the right breast exposed—they are much less delicate than the Chinese.) By the side of the east wall, and about the centre, was a sort of platform with several steps up to it. On the top was placed a thick cushion, on which I suppose the lamá sits. It is out of the reach of rain, as there are a few feet of overhanging roof all round the wall. A few steps lead up to the front door, and then a portico is crossed, in which is a row of pillars, covered with several folds of cloth (doubtless to preserve them from dry-rot, from the excessive dryness of the climate in the winter), which support the upper part of the building. Inside it, and on the right, was the staircase which led to the upper parts. On the left was a small door (also covered over with cloth) which had a padlock on the side, and another on the top, and then sealed.

The walls are partly painted and partly written upon. My attention was specially drawn to three circles on the left hand wall. The outer one was only a few inches in width, and contained the figures of six men in different positions, but at equal distances. Then there was a large circle, and in its centre a much smaller one, inside which was painted a black monster—a beast standing on its hind legs, with its mouth open, out of which seemed to escape a hen-pheasant, on the wing, and apparently frightened. Its escape was effected by the presence of a very large serpent, coiled up in front of the black monster, and in position to bite it.

The next circle seemed more intelligible. It was divided into several parts. Suppose two concentric circles, having the upper half divided by two V-shaped lines, the point of the V being in the centre of the circles. The part in the outer of the two circles had splendid houses painted in it. Everything looked peaceful and prosperous about them. To the left of these houses, and filling up that side of the angle, were a few more houses, with magnificent gardens and pleasure grounds, most tastefully laid out. In the gardens, people were sitting or otherwise enjoying themselves; while in the grounds were to be seen people riding on splendid horses and mules, as well as pedestrians, who seemed fully to enjoy themselves. Still in the angle, but lower, were others, who appeared happy enough, but they had a little toil; they were the toilers and dressers of the gardens. To the right of the V, and outside it, was a large open space, apparently a battle-field. The victors were those who issued from the buildings within the V, and they were led by two trumpeters on horses. The enemies were being hurled headlong into the lower part of the circle, in which were to be seen the pictures of all wild animals, ready to devour or torment them. On the left, and filling the other quarter, were the naked and shrunken figures of people apparently enduring severe torture.

These pictures show that they have an idea of a future state, and know that evil doers shall be punished, and the righteous shall enjoy enduring bliss; but, alas! their system is false, and can never lead its upholders to the happy land they so beautifully portray. Oh! when shall "Christ and Him crucified" be preached to the multitudes who speak the language (Thibetan) which was written underneath these circles.

EXCLUSIVENESS OF THE LAMAS.

I hear, all along the road, that the lamas are determined to keep all foreigners out of their country. My hope is in God—I know He will open it in His own time and way. He may not see fit to send me, but He will send His prepared ones; and when *His* time comes they shall have entrance. I believe it is our duty to knock at the door, for the command is, "unto all the world." I often wonder why God permits the door of entrance to be barred so long. How unsearchable are His ways! they are indeed past finding out.

DESCRIPTION OF THE PEOPLE.

The men seem to have no particular style of dressing their hair. Some are clean shaven, and show a clean skin (priests), while many let their hair hang in tangled masses round the head, which would defy any man to get a comb through. Some plait it like the Chinese, but do not shave, and put the tail round the head. Occasionally a few silver rings set with stones are worn in these tails. The people all seem to love jewellery.

The hair of *the women* is jet black, and the fashion is to make it up in very small plaits, and allow it to hang down all round. To prevent the face being all covered, they cut about two inches in front, but leave it long enough to come down to the nose, which gives them a very peculiar appearance.

Their *head-dresses* are often of great value. Many have large, pieces of silver attached to a piece of ribbon. This ribbon crosses about the centre of the top of the head, and has plates of silver on each side, and they touch above the head when large. From this cross ribbon another runs down the back of the head, on which is the third plate of silver, about the same size as the others. From the ends of these ribbons are suspended many

strings of beads (about the size of a large pea), which at times are so long that they have to be tied up so as not to trail behind. All I saw had beads, but some had none of the ornaments; others had them, but much smaller than those described. I have seen some women with very large ornaments carrying burdens along the street.

The *dress* is varied. Some have sheepskin gowns, while others wear the thick woollen stuff. All seem made to open in front, but overlap, and are kept tight by a belt round the waist. When dressed in skins, the wool does for underclothing. On the counter of the shops, in the heat of the day, some may be seen with their right arm and breast exposed. I know not if they wear stockings (they make and sell woollen ones, but, alas! they have no heel) as the boots reach up to near the knee, and are made of strong but coarse native materials, with light leather soles.

Many of the people are good-featured, and a few have clean faces; but as a rule both men and women are black with dirt. It is not much to be wondered at, seeing they *live* in the midst of so much smoke, soot, and dirt, that they often look as if their persons had been unwashed for years. I have seen a young woman mix and eat her "tsan-pa" with a hand as dirty as can well be conceived.

October 25th.—Made an early breakfast of bread and mutton, and then resumed our journey. I wanted to buy a horse first, but it was impossible to get one at a reasonable price. The people seemed to think I was compelled to buy, and so they raised the price. Every person rides a horse in this part if they only have a few *li* to go.

On leaving Li-t'ang I had to pass over a portion of the plain in which it is situated. Looking back, I had a good view of the whole city, as it is slightly elevated above the plain. Here we passed several women who were gathering cattle-dung for fuel. The natives in and about the city use nothing else, and many of their walls are covered with it, as they plaster it there to dry.

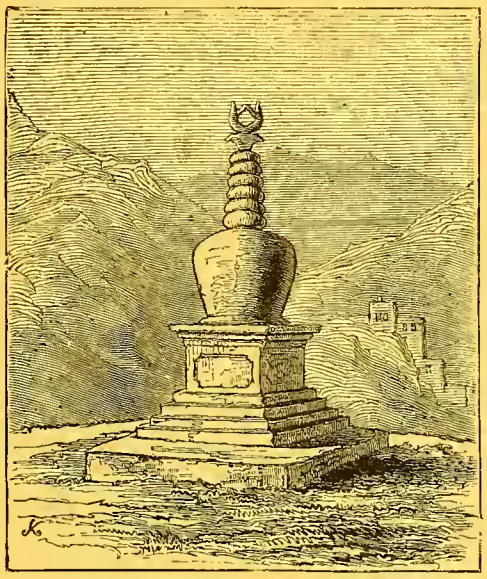
At some distance from the city were low hills, which we had to cross. In the valley between two of them I passed a hot-water spring. My attention was drawn to it by the smoke that rose from it, and the mule gave a start as she put her feet in the stream. After crossing, I dismounted, and returned to look more closely at it. The place was rocky, and the water sprung up in many places, in no great quantity, but pretty warm. The rock was, I believe, limestone.

There were several roads leading from the city, and we were keeping what we thought was the highway, when two Man-tsï asked where I was going. They told me we were astray, and pointed out the road, and we soon reached it by crossing a large common. We had a shaky bridge to cross, but this the mule refused to do; in our attempt to make it the reins broke, and away back she went. Had it not been for a Chinaman who came along leading a horse, and who waited for us, we should not have got her over. This man became our landlord for the night.

After crossing the river, we rested, and ate a little bread. Here the disposition of the people manifested itself. I asked if they had milk, and was told they had, but asked what price I would give for it. I first said thread, but soon found that to get it I should have to take all our effects down, and so concluded to do without. They however invited us in, and offered us some butter and tea, which I declined, asking for water. A little after, they gave me some milk, and in return I gave them bread, which was at least equal in value to the milk. I also offered some needles; but nothing would do but thread, and although repeatedly told what a hindrance it would be to us, still they would not be satisfied without it.

Our next 30 *li* was a little difficult. We had to mount a small hill, clambering over stones and running water. By the way I had a nice talk with our intended host about GOD and His method of salvation. He was a SHEN-SI man, and in charge of the hostelry we had to put up at. Ere we arrived the sun had set, and being surrounded by snow-clad hills close at hand, it was bitterly cold. On arriving, we were ushered into our room, but it almost beggars description. On the low partition that shut us off from the outer door, roosted the hens; but later on they had to be removed, as our next day's food, in the shape of rolled lumps of dough, had to be placed where they had been, to dry, the room being so narrow, there was no other space to lay it in. Our beds were made of earth, about 18 inches higher than the floor. We had no fire, and I did not feel well, so had to lie down with a burning skin, but almost shivering from cold.

October 26th.—Up early, and away before the sun shone over the mountains. The morning was very frosty and cold. This proved a blessing to us, as the hill we had to climb was very wet, but fortunately this morning had ice on the wet parts. After reaching the top, we crossed a large tract of bare, rocky table-land; but towards evening we descended into a nice, well-sheltered valley. Here it was warm and pleasant. We procured some milk, but had to put up with two calves for our room-fellows. They were very quiet, so we slept well.



A LAMA'S TOMB.

October 27th.—Bought a little fresh butter to-day, and so had bread-and-butter for breakfast, and a drink of sweet milk. On starting, the first 18 *li* led down a very narrow wooded valley, in which we had repeatedly to cross and recross the stream that ran down the vale. After this 18 *li*, the valley widened out, and there were several farm-steads, occupied by Man-tsï, which we passed ere we arrived at Lah-ma-ya. At this place we fed the mule, as we had to ascend a hill. Our host was a native, but could speak a few words of Chinese. They brought us some horses for sale, but all had some fault or other. I told them the horses must be good, but there was not a sound one brought. They were rather annoyed when the defects were pointed out. I astonished them by drinking cold water instead of their tea. They were sure my stomach would be injured. Their butter-tea I can drink, but the bare tea is bad. They boil it in a large pot, and in most houses it is kept boiling all day. When they want some tea, they ladle it out either into a small churn or earthenware jug, into which they first put a lump of butter and a little salt. If in the former vessel, they work it as if making butter in an old-fashioned churn (worked up and down); or, if in the jug, they have a small piece of wood which they twirl about in it—I suppose to mix the butter well with the tea. Some are so mean or poor as to offer the bare tea. My coolie was taken in in one place. He wanted some good tea, and, as usual, they asked what he would give. He said "thread," and they *would* have it first. On getting it, they brought him the tea, minus butter, and almost undrinkable.

We were still 50 *li* from our resting-place, and we found it no easy walk, as the road was up and down not a few hills. After crossing the first, we descended into a large valley, both wide and long, having excellent pasturage. Here flocks were numerous, and we saw about a score of shepherds' tents in a nice, sheltered spot, a little off the road. In this plain were more than thirty

large piles of turf, square at the base, and then built up to a point. The turf was hid by the many rows of slate on which were cut the Man-tsï characters, and on one or two I saw the figures of lamas. On ascending out of this valley we reached what at first looked like a long reach of table-land; but we were soon undeceived, as we had to ascend by a bad road. We had several of these ups and downs ere we descended into the true valley. The pasture now was not very good; there were no cattle on it.

Our last climb brought us in sight of a well-watered valley, and a few houses, one of which looked very well. It was two stories high, square built, but tapering a little, and flat roofed, with a low parapet round the roof. The ascent was through a square hole in the centre. It had good large windows of open woodwork. We now hoped our haven was reached, but on descending found the road did not lead us near it at all. In this valley we passed the ruins of several houses; and fields which seemed to have been once cultivated, were now but pasture land. Near sunset no place was in sight; my coolie was a little ahead, but seemed quite discouraged, and sat down. He was afraid we had passed the inn. Then a man appeared, providentially, and told us it was still some way off, and that we should require to make haste, as it would soon be dark. He became our guide first, and on arrival, our host. He was in charge of the government inn, built for the reception of officials, etc., on their way to and fro. I was glad to see a place in which we could pass the Lord's day. God truly is kind. His presence has indeed been with me, and He has given me rest.

Sunday, October 28th.—Not well all day. In the afternoon was able to speak a little to one of the mandarin runners; and later on he and another came into my room, when I was able for some time to talk to them. One listened very attentively all the time.

Monday, October 29th.—Had a bad night; slept but little, and did not feel very fit for the road. I could eat nothing, and did not all day on Sunday, but I thought that if I had an egg I could take it. The host went in search of some, and returned with a native who had eight, but, alas! all bad. The native came again soon after with wine, as he wanted more thread; the landlord told him the eggs were bad. The answer was, they sold them so. He gave me a little wine, and I returned him five eggs which we had not broken.

On starting we had a low hill to climb, and then a fair road with occasional hillocks. We travelled 60 *li* and did not pass one house all the way. In some places we passed over good pasture land, but by evening came to a colder and less fertile region, with the snow-clad hills near by, which we shall have to cross on the morrow. Our host is a Chinaman, but married to a Man-tsï woman. The Chinese seem to despise those who do so, and look on them as having turned their back on their own people. I had little idea of getting a horse here, but I did, and not a bad one, much cheaper than one could be bought in Li-t'ang.

October 30th.—Set out early, as we have a bad road. We got up among the snow long before noon, and had to walk through it for many *li*. The sun shining on it made it most painful for the eyes. I had at times to walk with them shut, to ease them a little. My pony, not being shod, preferred the snow to the hard, frozen path. The snow lay eight or nine inches deep, but was hard, and made a fair path. The ascent was, on the whole, gradual; but the descent was long and difficult. It had however, a little break, where we rested the animals, but the pasture was very scant. On resuming our journey we had a well wooded but steep descent. In a few glades natives had their tents pitched, and were tending their flocks. The mountains on each side and in front were high and rocky, but still had a good many trees growing in the crevices, although one would think there could be no soil there.

At the foot was splendid pasture on which large herds of cattle grazed. To our right the hills were covered with pasture to the height of several hundred feet. Above this rose a high wall of solid rock, in parts almost perpendicular. On the left was a rocky mountain, some portions of which had sufficient soil for the growth of trees, and lower down they became more numerous. After entering this valley our road was tolerably good, principally through pasture lands, with an occasional clump of trees.

Late in the afternoon we drew very near to the hills in front, and yet no house was in sight. We did not lose heart, as we knew houses must be near, for we had learned that there was not another hill to cross to-day. On rounding a small spur of the hill we caught sight of the inn, and were soon installed in the public room for officers. It was a miserable looking place, and had but half a door and the frame of the other half. There were several native houses around, and many of the people came to look at me. Some wanted to sell horses and one a saddle, but it was very dear and of little use. We have still, they say, 130 *li* of very bad hill road. We hope to do it to-morrow but they tell us it is impossible.

October 31st.—Up some time before daylight. After a hasty meal, we set out. A lama, on his way to the capital, had passed the night in the village, but in a native house. It is said they can all speak the native *patois*. I did not see him; I thought I might before starting, but it was too soon for him. Our road was uphill for about 30 or more *li*; some parts were of very bad road, covered with loose stones; then we had many *li* to traverse above the snow-level. The snow seemed to be about a foot deep, and, like yesterday, the glare was very painful to the eyes. It made me think how unfit these eyes of ours are at present to behold the glory and brightness that surround our Father's throne. Our last climb ere we reached the summit [15,600 feet] was very difficult; and it was rather a wet climb too, as the road was the only channel for the melting snow. There was not much water, but sufficient to wet our feet as I could not ride, and was but poorly shod, being reduced to straw sandals. My shoes had become unwearable, and the sandals were not much better—this day finished them. The descent from this pass, the Ta-so-ling, was long, and in places very steep. For many *li* the country was barren; but after that, we passed into a large forest, and had, on the whole, a good road for a considerable distance. The general course was down, down, down, and it was often very steep; but we had one or two short ascents, caused by parts of the side of the hill being almost perpendicular, or by land-slips. We were glad to be sheltered from the sun.

The journey to-day was a lonely one on the whole. For more than 60 *li* we did not see a living soul, and then only one. There were no cattle, and very few birds to be seen. Ten *li* further on, we came to the first houses. There is an inn here, but it is a little off the road, and so we did not know of it till we had walked other 30 *li*. By this time we had come 100 *li*; and we stayed here to get a little straw for the animals and a little "tsan-pa" for ourselves, and then hurried off. We thought it would be about dark by the time we reached Pa-t'ang. Our path was still down by the side of the stream, but the valley was narrow, and hills high and very perpendicular. We walked fast, and had many ups and downs, but it became dark long ere we reached the city. In one place we were in a strait. The path at best was narrow, but here a portion had quite slipped away; the bank was precipitous landward, but deficient toward the stream. We got over by taking the burden off one side of the mule, and she then jumped across. On arriving at

PA-T'ANG (or Bathang)

we had a deal of trouble to get a resting-place. They have no inns or anything of the kind. Strangers seek quarters in private houses. The people seemed afraid of us, and some had ever so many questions to ask ere they would tell us whether they had room for us or not. At last a woman took pity on us, and led us to a resting-place. It is not a good one, but we are thankful for it, and have indeed been able to say, "Hitherto hath the Lord helped us."

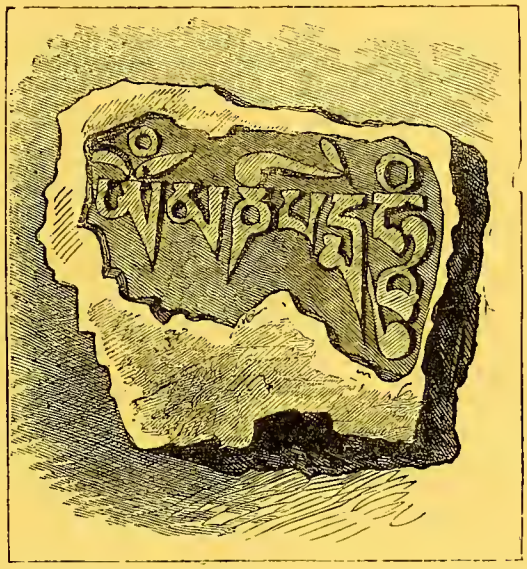
Mr. Cameron might well find the descent long. He had passed an altitude of 15,600 feet, and the small plain on which Pa-t'ang is situated is only 8,000 feet above sea-level. As he remarks further on, it is open to the south, and well guarded from the north, east, and west. It is therefore very warm for its elevation, and produces barley, wheat, and Indian corn, as well as fruits and vegetables. The present town, Captain Gill tells us, is quite new, the old town having been destroyed a few years ago by a frightful series of earthquakes that, lasting over

many weeks, devastated the whole neighbourhood. It is situated on a small river, about 25 yards wide, that joins the Kin-sha, or Higher Yang-tsï river, some 5 miles lower down. At this point, the latter is not more than 170 to 200 yards in width, and its elevation is 7,500 feet above the sea-level.

Pa-t'ang owes its chief importance to its being on the high road to THIBET PROPER. The authorities feared that Mr. Cameron might attempt to cross the border into it, and were much re-assured when they learned that he had no intention of doing so. Indeed, ignorant of the language, and therefore unable to preach to the people, or to make the best of the situation, any such attempt would have been as useless as dangerous. After spending a few days there, therefore, Mr. Cameron continued his journey of exploration, with a view of finding the southern limits of the Man-tsï, one of whom he engaged as servant, hoping to acquire the language from him. The route to the next town of importance, Ah-ten-tsï, follows the Pa-t'ang river to its confluence with the Kin-sha (Yang-tsï river), then follows the left bank of the latter for a time, when it crosses it, and soon after mounts the range of hills which form the watershed between the Kin-sha and the Lan-tsan rivers. For a considerable distance the road runs along these hills, and on some parts of the route the elevation reached is considerably above 14,000 feet, and the keen, dry air, and sharp winds from t' e snow-clad summits sorely cut the faces of the travellers. The town of Ah-ten-tsï itself is 2,000 feet higher than Pa-t'ang, being 10,000 feet above the sea-level. It is situated in the province of YUN-NAN, and is one of the last Thibetan towns—the last of any great importance; though, as will be seen, a few Thibetans are to be found at some distance beyond.

We now resume Mr. Cameron's diary.

November 1st.—Had a restless night. I had escaped the cold out-of-doors, but could not so easily escape my old enemies—bugs, and had to get up often to free myself from them. We are up-stairs, but have an earthern floor. All the floors, even to the top of the houses, are of clay. The houses are built of small stones, and are covered with clay. All are of two stories, and some have tenants on each floor. Our host belongs to the Yamen, and is a native of the north of this province. I called on the French priest, who received me very kindly and courteously. I had a long talk with him in Chinese. He confirmed what I had heard from other sources, that the language of the Man-tsï is the same as the Thibetan; only each place has its own dialect. He gave me a long account of how the lamas oppress the people. There are 1,500 in this small place. (You may guess its size when our landlady asked my boy if he had been in Chung-king—a city much larger than Leeds in population,—and on his answering in the affirmative, she asked if he knew a friend of hers who went there this year!) Two-thirds of the land is said now to belong to the lamas. The people have to pay tithes four times a year, and many are so poor that in winter they have to get food from the lama. In lending, his measure is small; but in receiving back, he uses a large measure, and requires interest besides. Money is also lent on the same hard terms; and if it is not paid back, the interest amounts to so much that the man becomes a beggar or refuses to pay. If the latter, he is left alone till they see he has something, then they pounce upon him, and away he goes and all he has. Their gross immoralities cannot be described here. They dread foreigners from the west entering THIBET lest the people should believe their docrine, and so no longer pay the lamas for chanting prayers, etc. They tell the French priests, "If you get the people to hear, we shall have no rice to eat." This kind priest gave me much useful information as to my journey, etc., etc. He advised me to call on the mandarin, so that if any disturbance took place he could not say he knew nothing about me.



STONE WITH THE MYSTIC SENTENCE, "AUM MANI PADMI HOUM"—"OH!—THE JEWEL—LOTUS—AMEN."

November 2nd.—I called on the mandarin this morning, and had a long talk with him. He told me that he could not protect me if I wanted to enter THIBET, and he was certain the lamas would prevent me in one way or other, for they were determined not to allow an Englishman to enter their country. While there, another mandarin called, and he also confirmed this statement. He was living in THIBET PROPER for some time, and only came out the other day. They then asked about the doctrine we preached, and I was able to talk to them about it for some time. The mandarin then said he hoped I would not attempt to cross the border into THIBET PROPER, as my doing so might bring trouble on us both. When I told him I should not attempt it, he seemed much relieved, and said he would send an escort to the next place; the road was not safe for a small party of two, as the natives were hostile.

On leaving them I went to the lamasery, which is at some distance from the other part of the so-called city. It is walled in, and is a large place. There seem to be many residents. I saw women enter, which astonished me, as they are supposed to be shut out from that so-called sacred place. On the gate, and on a temple inside were the same kind of pictures as those at Li-t'ang; there were some slight differences, but on the whole the ideas are the same. As soon as the women had entered, the door was shut, and I was unable to go in. The Roman Catholic priest has not been inside the enclosure, though he has lived more than a year in Pa-t'ang.

In the afternoon the mandarins sent me a present of meats—in all ten dishes. I am sorry I have no foreign things I can give in return. In the evenings I try to get as many native words as I can from my host and hostess.

November 3rd.—The mandarin called on me, and copied my passport, as he had a despatch to write and forward by the escort to the next place. We have been preparing for the journey to-day. The climate is mild here, and some grain, vegetables, and fruits are produced, but no rice. The town is built in a small but beautiful valley, and the hills open towards the south; while on each side are high mountains, and to the north a low hill cuts off the north-west blasts. The few fields at present look winterly, the soil is dry and stony, and there is no pasture land.

Monday, November 5th.—The escort wanted to delay our de-

parture for another day, but I would not consent, so we left Pa-t'ang about breakfast-time. The Lord has indeed answered prayer. I was very anxious to engage a native to follow me as servant, so that I might have a chance of acquiring the language. For a few days it looked unlikely, but yesterday my landlord told me there was a young man willing to go, and so I saw him. He has consented to go, and remain at least a year or two. He has been five years in THIBET, and while there he was a lama, or learning to be one. He can read and write—I suppose not much, but enough for my present purpose. His age is about eighteen or twenty; he has a mother, who lives in Pa-t'ang, but his father is dead. His mother is willing that he should go with me. I hope he will not faint by the way and turn back.

The mandarin's agent saw me out of the city bounds, on behalf of the great man. I have my landlord and two natives for escort. He is the leader, and wears a button. Our road was rough, and devoid of interest, lying for a time along a hillside. Some distance from the city we crossed a hill, and then walked by the side of the Yang-tsï-kiang, which in this distant region is not wide, but is rapid. The natives use boats made of hide for sailing down and crossing it. These boats they carry about on their backs.

In the afternoon we passed the place where a man was killed by robbers, only two days ago. The escort kept a sharp look out for some *li*; they seemed to expect robbers, but we saw nothing, and were not sorry. About dusk we arrived at the hostelry, which is said to be 90 *li* from Pa-t'ang. It seems to be an important place, as there is a small Chinese official. There are several families of Chinese, and a good many natives. I saw some of the skin-boats here. The bottom was a whole hide, the sides and back narrow, made of perhaps half a hide or so. The length was about 7 feet, the breadth 3 feet, and the depth 1½ feet. In the bottom and up the sides was a sort of basket work of cane, which was a good support. The seams were smeared over with a sort of pitch, and were quite waterproof. The boatman guides his craft about with a paddle.

November 6th.—We crossed the river Yang-tsï to-day, soon after starting, and then walked along its bank for some time, passing quite a number of rapids. On leaving the river we entered a narrow ravine. The road was now rough, and the ground covered with small bushes. After walking a long way the ravine widened, and there were several houses, and a few fields of cultivated land. In the afternoon we had a high mountain to ascend; towards the top there was plenty of wood, while the lower part of it was quite bare. We had been very warm all day in the valley of the Yang-tsï, but on ascending the mountains we felt the cold. We were not far from the snow which thickly covered the higher parts of the mountain. On reaching the summit of the pass we were near the resting-place, which lay on the other side. The inn was the best I have seen in these parts. It belonged to a native. Just outside were two or more parties of natives, camping in the fields. Their goods were placed in several piles, while their horses and cattle were scattered about, picking as best they could the short grass. It is a wonder to me how they ever can carry their burdens on such food. I had quite a number of visitors at night. Some had eggs, while others had curds for sale, and not a little of our time was taken up in measuring thread, etc., one fathom being the price of one egg.

November 7th.—Left early, and had a pretty good road for the greater part of the way; but it was very cold, as the wind was sharp. In Pa-t'ang my face and hands had time to heal, but yesterday evening and to-day have skinned my face again.

We were a large party to-day. Five official messengers were travelling the same road, and joined our company, so we were eleven mounted men. In the afternoon we left the road leading to THIBET, and are now on the one that leads to Yun-nan. After leaving our halting-place at noon, one of the escort told me that a large party of soldiers had just been sent out from THIBET to guard the road. It would seem that had I attempted to go that way I should have been stopped at the entrance.

Later in the afternoon we saw the houses of the Thibetans, but at a considerable distance. We had a good view of the borders of that country, as we had to walk just outside of it for a long way. Near at hand were many low hills, while in the distance were snow-clad peaks. As I gazed upon it I wondered when the messengers of JESUS would have free access into it. It will be open some day!

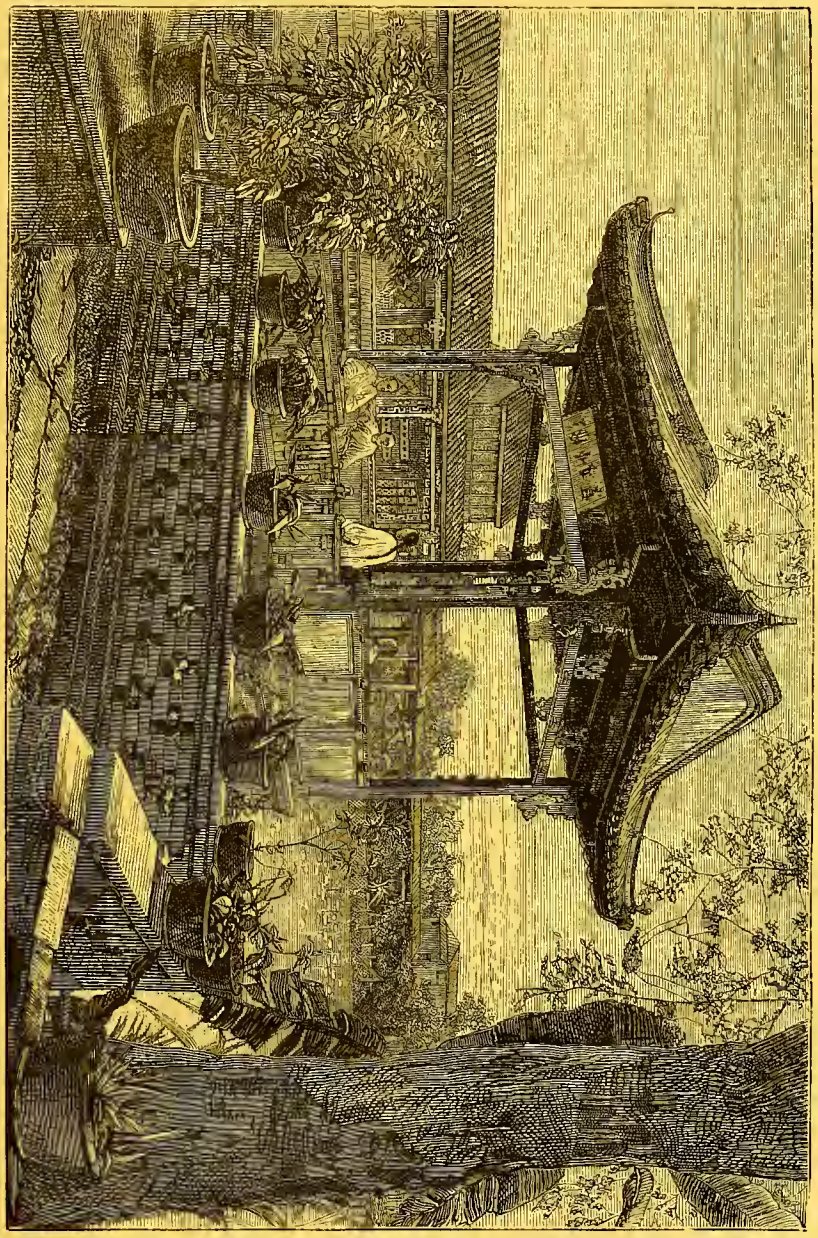
I look with thankfulness on the measure of success granted to me in EASTERN THIBET. I now know the Man-tsï to be Thibetans, and the language spoken from Ta-tsien-lu to Lassa, the capital of THIBET, to be the same, though each district has its own dialect, so that it will be difficult to evangelize. The written language, which is alphabetic, is the same all over, I am told. I have seen many of their books, which are rather clumsy. They are from 20 to 21 inches long, and about 7 inches broad; not bound, but the pages kept in place by two boards, one on the top and the other on the bottom, tightly bound with a leather thong. The letters are neatly written, and the material used is a thick but soft paper.

The people of the districts I have visited, and others I have met with, are the same in appearance; but the dress and customs differ slightly in some places. If a thing pleases them, the Thibetans shoot out the tongue, whereas the Chinese would say *haohao* (very good); and for a bow, they hold out both hands, with the palms upwards, and then stoop a little. There seems little difference in the dress of the men, but in warm localities they dispense with the sheepskin. Women in Pa-t'ang and here wear a skirt of striped cloth, with many plaits behind, which looks well. They do not have the headdress described, but have their hair done up in small plaits; and then, about a foot from the head, plait all into a thick tail which hangs down the back. Their faces and any exposed part of their bodies are black with dirt. I do not know whether they *profess* to wash their faces daily or not; it would seem to me that they *do not*, as I have seen the same appearance on the second, if not the third day. The men do make a pretence of washing, but use no basin. Seeing them wash put me in mind of what was said to the king about Elisha, "who poured water on Elijah's hands." One stands with a ladle full of water and pours it on the other's hands. I have had to use this same method on several occasions. The men have no beards, but some have the faintest appearance of a moustache, which they often stroke, or if long enough, curl; but their hair looks as if a comb never went through it. The women use a small-tooth comb.

We had a hard ride to-day, and the latter part of the way had many ups and downs. By dark we reached our resting-place, which was a low hut; there we all put up—the horses just outside our sleeping-room. I did not feel well, and there was too much smoke for me, so I turned into my coverlet, but could not sleep for the chattering of the escort, who sat round the fire cooking their evening meal. A drink of milk on arrival had satisfied me.

November 8th.—We only travelled about 50 li to-day, as the escort have now to get horses for a day's journey instead of to the next farmhouse or so, as they have hitherto done. The first part of to-day's ride was down through a wooded vale between the hills. About noon we put up in one of a number of houses in a nice, well-cultivated valley. On approaching the houses, many came out to see us, and in the afternoon we had a few visitors, but, alas! could not converse with them. The natives on this side Pa-t'ang are much kinder than those on the other side, and give us nuts, butter, and curds, without asking what we shall give for them. Here I met one who accompanied Mr. Mesny and Captain Gill to Ta-li-fu. He could give me no further account of them. He took a month from there to this place.

November 9th.—The escort have no horses, and cannot go on. I and my two companions started about noon, and travelled some 20 li or more. Our road was down by the side of a stream, with high hills on each side. We passed many houses by the side of this stream, and all had patches of arable land. We stopped at one, as we were a little off our way, and were told that horses had been sent for the use of our escort. The people were rather afraid to see us alone, as, if anything happened to us, they might be punished for not sending the horses earlier. They said our followers would arrive soon, which was not true, but it prevented our going any further to-day. It was amusing to see the people in the afternoon come dropping in with a bundle of straw and sticks on their backs. This was for our use. We gave them a little thread each, and they went off well pleased. Our host told us on arriving he would take nothing for grass, etc., as they were at fault, and he wanted to present me with a hen; but I refused it unless he would sell her. Having procured tares for our horses, and butter and the hen for ourselves, we were very comfortable.



GARDEN PAVILION.

November 10*th*.—No escort yet. Left after we had a little "tsan-pa." Gave a rupee for what we bought, and presented our host with some thread for the trouble we had given him. He escorted us a little way, and then we parted. After about 20 *li* our escort made up to us. The leader looked rather the worse for drink. Our road till afternoon still lay along the side of the stream, but it was very trying. It ran on the side of a high hill, and was so narrow that two horses could not pass. In some parts the sharp rock must have been bad for the horses' feet. Most of the hills were precipitous, rocky, and bare, but some of them had grass, and others trees near their summits. We passed the entrance to several valleys, and in the afternoon entered one, and rested at a farmhouse for our midday meal. On resuming our journey we commenced a gentle ascent. The day had been warm, but on ascending a low hill all at once it became very cold. The wind coming from a snow-clad mountain near caused the sudden change. Our road proceeded up the hill—the Tseh-lah mountains, 14,500 feet, if indeed we may continue this name so far to the west, it being confined in many *native* maps to that portion of the range east of the Kin-sha.

[This range forms the boundary between the provinces of SI-CH'UEN and YUN-NAN.]

We continued to ascend till we reached a considerable height; and the hills were bare enough. In the valley beneath us flowed a small stream, and by its side, at long intervals, we saw a few houses, with small spots of cultivated land. Towards evening things began to look better—houses more numerous, and the soil more productive.

We did not reach our resting-place till after dark, and had difficulty in getting lodgings, although there were several houses. The family that did receive us had to seek shelter in the next house. Only the landlord slept in the room with us. There were several lamas in this place, and they came in and talked to us. One was a Chinaman, the other spoke but little Chinese. The fire was in the centre of the room, and all sat round it. My bed did for a seat for me; the others sat on the floor, cross-legged, and chatted away for a long time.

Sunday, November 11*th*.—I am glad to be allowed to remain here to-day. Things are far from comfortable, but we learn to do with few comforts when travelling. It is rather cold here as there are snow-clad mountains close by. The lamas have gone. They tried to persuade my Pa-t'ang boy to go back, and had him in another room for a long time, both last night and to-day, but they failed to get him to consent. He is of great service, as the family cannot speak Chinese. Our host's eldest boy is a lama, but is at home with them at present. I was sorry to see the poor lad doomed to lead such a life. The females of the families had all the work to do. The men sat at the fire, or went out hunting, leaving the women to thresh the corn, winnow the grain, and carry the burdens.

November 12*th*.—The escort have no horses yet. We had to buy a little "tsan-pa" corn, and it had to be ground, which took some time. Last night we had a cripple staying with us—he was very talkative; and one or two others came in to pass the evening. They spoke the Man-tsï language, so I did not understand what was said. Long after dark there was a loud knocking at the door. On its being opened, there entered a tall native, who seemed troubled about something. He sat down by the side of the cripple, and told what he was in quest of. The cripple at once took one of his garters off and wound it up, blew upon it, and muttered a few incoherent sentences; after which he let it unroll. He did this two or three times, and then spoke to the new comer, who seemed relieved, and then left. His trouble was, that two of his daughters had gone off, carrying with them some of his household stuff. He was told by the cripple that he would find them next day. My new boy, after the departure of the stranger, asked him if *we* should leave next day or not. The answer was that we should not. My boy told me this; but I determined to leave, whether the escort had horses or not, so that my boys might see the folly of trusting a fortune-teller.

We accordingly started about noon, by ourselves; and had not gone 10 *li* before we met the stranger of the night before, alone. He had not obtained the least information about his daughters! Our road was good, so we arrived early at our halting-place, it being but 30 *li* distant; but there are no more houses for many miles. This place is governed by Ah-ten-tsï, under Wei-si, the first district in Yun-nan by this route.

November 13*th*.—No escort yet. We left this morning with the prospect of having to "eat a little bitterness," as most travellers on to-day's stage have to sleep in the open air, for the road is difficult and long. We expected to be able to buy a pot to make tea in, but failed; this, however, became a blessing instead of a misfortune, as my men thought.

Our first 10 *li* were level; then we had a climb, and the mountain was very difficult, being both steep and high. For several *li* we had a good depth of snow, and the beaten track was almost like glass in some places. The wind was most piercing. It found its way through all our clothes. After passing the summit, we found but little snow on the other side; but it must be most difficult to ascend, as it is very steep. It took us some time to reach the bottom of the hill, but once there, we had a tolerably good road, though still rough in parts. We soon entered a well-wooded valley. It was dinner-time, and we were hungry; but we had to go on, as we were without pot or pan. We hoped to make up to some party at their meal, and this we did, after travelling many miles. They had nearly finished, and willingly gave us the use of their pot. On leaving, we gave them a little thread for the loan, which they were not willing to take.

We still journeyed down the valley for miles, and were on the outlook for a good halting-place; but not finding one, kept moving on, and before we were aware of it, found ourselves well up the side of another hill. This put halting out of the question. Near the top of the hill overtook a man who was leading a bull. He told us there was a resting-place on the other side. On reaching the top, we saw a nice valley, and what looked like houses, at some distance in front, but beyond nothing but hills, some with snow-clad summits. On getting near what had appeared houses we found they were but resting-sheds, and only one of them was by the roadside. In it were two men, the companions of the man with the bull. They invited us to share the hut with them. I thought of doing so, but my new boy said we had better go on, as he feared they were bad men. We consequently went on, although it was about dark, and no house did we find for many miles. The road was not good for night-travelling; in some places there had been landslips, which had reduced the road to a few inches in breadth. After passing another hill—fortunately not very high—we came to a better road, and, about 8.0 p.m., reached a house.

The people within were not willing at first to give us shelter, but we told them we could go no further that night, and that if they would not take us in, we must sleep outside. On entering, they were very kind, and gave us milk, tea, and "tsan-pa." The inmates consisted of two women and an old man. He is a native of SI-CH'UEN, but has been here for years. I think he is the husband of the elder woman. The younger is the mistress of the house; her husband was not at home. The old man kept talking away at a great rate; at times to us in Chinese, but oftener to them in their native tongue.

November 14*th*.—Set out soon after daylight, and walked along the hillside for several miles, and then had to cross the valley and ascend the opposite hill. This valley is well peopled and well cultivated. The houses are very numerous, and in one place we saw a lamasery. We rested a little at the top of the hill, in the house of a Chinaman, who, however, could not speak Chinese. On resuming our journey, we began to ascend, passing through a valley with very high hills on each side, more or less wooded. After passing the summit, we entered a much broader valley, which had no inhabitants, except a few charcoal burners, and they had but one hut or two for living in. They had not far to go for wood, as there was plenty on each side of them. Leaving them a long way behind, we passed a few more houses, and soon after the climbing became more severe; it had been a climb all the way, but gradual at first. From the top of the hill we saw the snow-topped mountains that surround

AH-TEN-TSI.

We soon reached the valley, as the hill was steep, and saw the town, all but covering the broadest part of the valley. It looked nice and compact at a distance; all the roofs were flat. Outside the town were groups of Man-tsï and Chinese, bartering goods. On entering, we found the streets narrow, and no scarcity of filth. We secured a small room in an inn without any difficulty. The landlord is a Chinaman, but has a native for his wife; she cannot speak Chinese, so they talk in the Man-tsï language, which he speaks like a native.

(To be continued.)

Province of Kan-suh.

THIRD VISIT OF MESSRS. GEORGE KING AND G. F. EASTON.

TIDINGS have been received from Messrs. King and Easton from KAN-SUH. They left Chung-k'ing in SI-CH'UEN in November, 1878, and reached Ts'in-chau in KAN-SUH, on December 12th, having been twenty-six days on their way. During their journey they saw very little distress, though last year the suffering was very great. The native officials and gentry had been liberal in their relief, and an abundant harvest had reduced the price of provisions to nearly the normal standard.

At the prefectural city of Ts'in-chau they learned that not only had many of the local poor been relieved during the preceding winter, but that great numbers of the starving SHEN-SI people had flocked to that city, and been relieved. Hearing of the rain that had fallen in the latter province, many of the refugees returned in the spring; but alas! only to suffer terribly—numbers died of cold and hunger.

Many of the poor of KAN-SUH, who had been sustained through the famine, were suffering from cold and nakedness, having disposed of their clothing to purchase food. Our friends undertook a personal investigation of the cases of distress, but into many houses they could not enter, as the women and girls were huddled together for warmth on the "*kangs*," destitute alike of clothing and covering. (Most of our readers are aware that these "*kangs*" are brick bedsteads, consisting of a winding flue, in the mouth of which a handful or two of grass or stubble or anything combustible being burnt the whole structure is warmed; and the warmth gradually diffused renders also the temperature of the room more moderate.) Without clothing the poor sufferers are of course unable to undertake any work to improve their condition. Messrs. King and Easton were therefore purchasing secondhand clothing and distributing it, as well as food and money, in the most necessitous cases.

Our friends were living in two comfortable rooms of a Chinese inn, and proposed to spend the winter in Ts'in-chau if circumstances permitted. They hoped to relieve as far as they could many of the worst cases of distress, as well as to preach the Gospel and circulate Scriptures and tracts. The authorities were watching them very closely, and the HU-NAN *underlings* disposed to make trouble; but our brethren were seeking grace and patience so to live and act and work as to commend *themselves* to those around them, as well as their message.

The following extracts are from a letter from Mr. Easton to Mr. Judd:—

Since my last to you we have been engaged in distributing clothes, etc., to the poor.

We first purchased a large quantity of secondhand clothing in this city, and then engaging two coolies, Mr. King made several journeys into the immediate suburbs; he found much distress, especially in small places off the great road, often failing to obtain admission to a house because women and girls were huddled together on the "kang" entirely naked.

In many cases food or a little money has been given as well as clothes. Women and children compose the bulk of the needy. It is now beginning to be known [that we are giving relief], and numbers come to our inn daily.

What little has been done shows that there is plenty of room for the use of a good few hundred taels if the money is still available.

Several days' journey from here there are places more needy than this. If the money has not been used elsewhere, and our way of using it be approved of we shall be glad if you will forward it to Chung-k'ing at your earliest convenience.

By this post I am also writing to Mr. Nicoll, asking him to send it by the Post-office people, who charge 3,000 cash per 100 taels.

Of course, if the money be needed elsewhere, especially for food, it may not be best to send it.

Though the weather is cold we get opportunities of talking to the people every day, and books and tracts are getting well read.

We are both in excellent health. I wish we could send you a little Christmas present of the beautiful hares, pheasants, etc., which are the cheapest things we can buy in the shape of meats.

The mandarins are tediously particular about us, and we are watched almost incessantly night and day.

It the more impresses upon us the fact, that we must walk in wisdom towards those that are without, and give no reason for stumbling.

Province of Si-ch'uen.

THE WORK IN CHUNG-K'ING.

EXTRACTS FROM THE DIARY OF MR. GEORGE NICOLL.

WE give again a few extracts from the diary of Mr. Nicoll, hoping the work in Chung k'ing may be kept before God in prayer by our readers. Messrs. S. R. Clarke and Riley joined Mr. Nicoll on October 15th, to assist in thework in SI-CH'UEN. It is the season of *sowing* now; but the reaping time will surely come, and if it tarry awhile we must wait for it with expectant faith. In the meantime how much cause there is to be thankful that our friends are able to remain there in peace, and that there are such opportunities of sowing the good seed of the Word of God, as the following extracts and those we have previously printed, show to exist.

Wednesday.—Two merchants called in the morning; one of them, an old man about fifty, seemed from his conversation as if he desired to know the truth. In the afternoon I had eight other visitors, but of a different spirit to those who came in the earlier part of the day.

Thursday.—A man from the capital of the province (Ch'ing-tu Fu) called this afternoon with a Roman Catholic friend to make inquiry about our religion. At first I took him to be a Romanist, but this he denied. He said he understood that religion, and believed it to be the only true one, but was not a member.

I gathered from him that his father and mother had

died when he was quite young, and had left him in care of an uncle. When he was about four years old his uncle took him to Kwei-yang Fu (capital of the KWEI-CHAU province), where the latter acted for several years in an official capacity. During their stay in that city the uncle was on intimate terms with the Roman Catholic priests, and allowed his nephew to attend their school, where he was permitted to act almost as he pleased. He studied Latin as a sort of amusement along with the other boys for five years; and during that time often heard in the class about the different bodies of Protestants, but he never met with a Protestant to make inquiries for himself. On his arrival in this city yesterday he heard of me, and came to hear what *we* had to say about the "religion of Jesus." We had a long conversation together which I trust may be blessed to his soul.

Friday.—I was astonished to receive a visit before 8 a.m. from my friend who called yesterday. He came to have more conversation with me before entering on the business of the day, and said that our conversation of the previous day had kept him awake all night. I talked to him some time, and then had worship. I read 1 John iii., and spoke for a little while upon the truth contained in that chapter, after which I prayed for him, and for some others who were not present. Worship concluded, we had further conversation upon that chapter and about prayer. I told him that when *we* prayed to God we talked to Him as to our *Father;* and showed him how John spoke of our being *sons:* "Beloved, now are we the sons of God."

"But," said he, "*how are we to become the sons of God?* I told him as well as I could; after which he said, "I noticed, whilst you were praying that you prayed for some who were absent; would you please remember me in your prayers when I am absent also." This I gladly promised to do, and exhorted him to pray for himself as well. Whether he is sincere or not remains to be proved, but his conversation and manner pleased me, and I hope and pray that God may bless him and save his soul.

Sunday.—Another person visited me this afternoon, and asked me to pray for him. This is quite a new thing to me among the heathen.

Wednesday.—The two merchants who visited me last week came again to-day, but "bread alone" seemed to be uppermost in their minds; and they do not appear to realize their need of the Word of God.

Saturday.—Four interesting visitors came to see me in the afternoon. One of them (a merchant living outside the city) told me he was thinking of becoming a Buddhist priest, as he was very unfortunate in all his undertakings. His wife died lately, and although quite a young man he had buried five children, and only one boy was left to him. He seemed thoroughly downhearted. I preached Christ to him and also to the others. He promised to come again.

Sunday.—This afternoon a neighbour visited me, bringing his wife and another woman to hear the Gospel, and also the man who came yesterday afternoon. I had a very nice talk with them, and my neighbour invited me to visit him at his house.

Wednesday.—Three women visited me this afternoon, to whom I spoke for a long time. To one of them who was a Roman Catholic I gave a Gospel, which she promised to read. I also conversed with a man who called upon me.

Thursday.—In the morning I had a nice conversation with two men, and later on in the day with the Roman Catholic woman who called yesterday. She told me she had given up Romanism, as the priests did not practice what they preached. Her family, she said, had been in good circumstances at one time, but had lost their money through one of the quarrels connected with their religion. After the disturbance had been settled between the priests and the Chinese officials (the former obtaining a good round sum as an indemnity), her husband and others of her family went to get their share of the money, but did not get anything equal to their loss, nor yet a fair share of the spoil. They complained of this, and were exhorted to "take joyfully the spoiling of their goods," or something to that effect. But they could not see the force of the priest's language, that they were not to live for the things which perish, whilst he was holding fast the silver to which they thought they were entitled. She told me that she wished to join our community; but I explained to her that our religion was different from the Roman Catholics. That it was not sufficient merely to make up *our* minds to join this or that religion; but that it was needful to have our *hearts changed* by God, and to be enabled by Him really to trust in Christ. At the same time I showed her how she might be saved. May the Lord bless the word spoken to her and save her soul.

Province of Kiang-si.

FROM MR. CARDWELL.

THE MANY friends who met Mr. Cardwell during his visit to this country will be glad to hear further tidings of him. During the building of his house at Ta-ku-t'ang, his work is not at a standstill; and though funds for the building are only supplied as required, yet doubtless his own faith, and that of all his fellow-workers, is being strengthened for future service by the very manifest way in which he is being helped of God. The account he gives of the pewterer shows how the faith of the native Christians is often tried, and should lead to much prayer for them, that their faith may not fail, but on the contrary, may prove a convincing testimony to their neighbours and friends.

You will remember me telling you of the pewterer at Hu-k'eo Hien who desired baptism. He has been up to see us to-day, and I find he is still sincere and has had to bear much for his profession of Christianity. He formerly took a prominent part in all the idol processions of the city; but since he has become a Christian has refused to render any help whatever. He was told that if he would not join as was his custom in time past, he must help with money; upon his refusal they forcibly took away some of his goods to sell for the purpose. The landlord of the house in which he lived also told him he must leave. He sought and obtained another place, but when this landlord

heard he was a believer in Jesus, he refused him the house. He, however, succeeded in obtaining another, in which he now lives.

In consequence of these removals, and the continued persecution of neighbours, his business has suffered so much that often he has but little to live upon. His wife was at one time much opposed to his profession; but of late, whilst passing through trial and difficulty, her mind has changed toward him. May the Lord still bless his testimony to the turning of many others. A single witness for Jesus in the whole city! Friends in England cannot realise fully the position of this man, being ignorant of the subtle influences employed against him. They can, however, unite with us in asking the Lord to strengthen his faith.

I am thankful the Lord has enabled me to get on with the house at Ta-ku-t'ang so far. I have this day had another proof of His loving faithfulness. The carpenter who contracted for the house came this morning to tell me he would lose largely by the contract, and the only way he saw of getting out of the difficulty was to sell his own house. He had foolishly bought all the timber at a dear place, and in small quantities; he confessed to its being entirely his own fault. Having proof that he really will lose, I could not as a Christian man allow him to sell his own house to make up the deficiency, so have promised, if able, to pay him a considerable sum above the contract; even then its cost will be more reasonable than other carpenters would do it for. But what was I to do? he was at a standstill, and I had spent all I had. Whilst in this difficulty the steamer came, and I received a letter with a cheque enclosed for £20; thus was I again enabled to praise Him who abideth faithful.

Province of Shan-si.

FROM MRS. HUDSON TAYLOR.

IT is more than a month since I received any letters, for the silver has not yet come. The trial of separation from loved ones is much harder to bear, from our being unable regularly to hear from them and to write to them. Yet a little while the hardships will be over. It is worth having them for Jesus' sake. And then these poor people are so truly like sheep without a shepherd, and they drink in our words so eagerly, that for their sakes it is worth while, too. Sixteen came on Sunday morning to hear, and seemed quite unwilling to go away when the service was over. It was our dinner-hour, but we had to take them into another room, and continue talking to them for some time longer.

Two fresh girls were brought to us last week. The first came on Tuesday, and is thirteen years of age; she is literally a skeleton, with no one but a brother left belonging to her. Some neighbours brought her to us. Poor girl, she is just such an one as we came to save; it is pitiable to look at her. The other was brought to us on Friday. Her parents, her brothers, her sisters were *all* starved to death. Her aunt brought her to us, and with tears begged us to save the child's life, for she had nothing to give her to eat. I said I would go and see where they lived. The aunt said, "You may rest assured about it," and again implored that we would take her, she would never want to take her away. I went to see them, and found the aunt herself had no home of her own, but was lodging with others. The girl is a pretty child, and is said to be nine years of age, but is sadly out of health. I hope they will soon look as flourishing as the others already do.

Our work class is very popular. It is much on my heart that we may be all full of earnest, expectant faith and desire for blessing. We must rest in the Lord assured of it, and it will come. Miss Havergal's lines upon "Thou wilt keep him in perfect peace whose mind is stayed on Thee," etc., have been very sweet to us:—

"Like a river glorious is God's perfect peace,
Over all victorious is its bright increase,
Perfect, yet it floweth fuller every day;
Perfect, yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest.

"Hidden in the hollow of His blessèd hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry touch the spirit there.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest.

"Every joy and trial falleth from above,
Traced upon my dial by the Sun of Love;
We may trust Him fully all for us to do,
They who trust Him wholly, find Him wholly true.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest.

We moved into our new house on December 20th. I am looking for large blessing, and am so happy. He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And again, "Ask and receive that your joy may be full;" and, "My people shall be satisfied with thy goodness." So I am asking and expecting that we all here shall be made "full with the blessing of the LORD."

We have had a girl of fourteen brought to us. Her father is dead, her mother is gone she knows not where, and she has been begging for the last three months. She was brought to us by one of our workwomen, and seems to be a nice, sensible girl.

I-ch'ang—Hu-peh Province.

FROM THE DIARY OF MR. ALFRED COPP.

IF ANY ONE can make himself at home anywhere, and under almost any circumstances, I think he must be a Chinaman. Whilst going for a walk on the sand by the river this morning, I came upon quite a little town, where but a few months ago it was entirely covered with water. It seems not unusual for the Chinese to erect houses, shops, etc., right down in the very bed of the river, so soon as the water has receded far enough. This is just what I saw this morning. I expected to find nothing more than a few huts at the most; and there certainly are little cabins to be seen, but there are also large dining-rooms, to seat more than 100 people at once. Fruit stalls and stores in abundance, tea vendors, and general dealers, may also be found. The barber, of course, is not far off, and the blacksmiths as well as the carpenters are represented. Even the coffin-maker is to be found there."

"I had a little conversation with the coffin-maker, and inquired why all the people came down to the shore to live during the winter months. He told me it was to sell their goods to the people on board the junks and boats. This is exactly what Gospel preachers need to do, at home or abroad—to go to the people."

"This last week I have adopted the plan of going down on the sand for a hour before eight o'clock in the morning, in order to reach some of the people whose business it is to take goods up and down the river, and who would probably never come to the hall to hear us preach. By this means I hope to increase my little vocabulary of Chinese words, and to be able to use them more readily. I believe also that many will hear something of the Gospel narrative who might otherwise never have heard it."

"The first morning I saw some fishermen mending their nets, and went on board their boat, and had a short chat with them. I found that they used the otter to catch their fish and to hunt them into the nets. Since then I have had little groups of ten or twenty men on the shore to talk to. There seems to be no difficulty in getting listeners. At this hour of the day their minds are clear, and perhaps better able to remember what is told them."

"This morning (Sunday) I had a small company of people to talk to for something like half an hour."

"At the little Chinese service this afternoon, we had twelve present, one of whom was the artist in this street, who promised to come some time ago. He brought along with him three or four of his fellow-shopmen."

"Another week has passed, and my work is going on, though in a quiet way. The men on the shore still listen to what the foreigner has to say, if the weather be at all fine; and in the hall in the afternoon there is almost sure to be somebody to listen. I think I have only opened the door once when no one came in. We had a good meeting of the natives at our little service this afternoon, and took for our subject, Acts xvi. 30-31."

"A fortnight more is gone. I have been getting on slowly with the language, learning a little each day. To have to use incessantly the same words whilst preaching to the people is very trying both to preacher and people. I am thankful, however, to know that I have been able to say a little in this dark place. A good deal has been understood, I know, from my questioning afterwards on what has been said; but doubtless much has not been understood."

"The best day I have had at preaching was one day this week, when I devoted some hours to it, at different times of the day. Many seemed interested to hear something of the doctrine of the foreigner; but others again were quite indifferent. If only a few will listen, surely this is encouraging."

Work among the Sailors.

FROM THE DIARY OF MR. J. DALZIEL, OF SHANGHAI.

WITH Mr. Douthwaite and my wife, I went on board the *Growler* this afternoon (*Sunday*), and received the kind permission of the captain to speak to the sailors. Mr. Douthwaite and I first went down to them. As it was our first visit, I announced our object in coming, assuring them that we did not wish to intrude; but that, if with their full consent, it would give us much pleasure to come among them. I then asked permission to send for my wife. They at once said "Yes." We made our stay short this time, and found out the hour that would suit them best for future visits. The vessel is small, but there are more than seventy men on board.

Tuesday.—Our work among the sailors continues with sufficient results to encourage us to patient perseverance. Many whose acquaintance I make are glad to receive a parcel of *The Christian*, or of *Word and Work* on leaving port. These I am able to supply through the kindness of friends who send me their read numbers. May God bless all who thus contribute to cheer the sailor in his lonely watch. Our faith was strengthened to-day by receiving a letter from a Christian sailor—who requests his name not to be published—with a cheque for 10 taels (between 50s. and 60s.), to be used for the benefit of the sailors. Our Thursday meeting is very well attended; frequently the room is crowded.

Sunday.—Had a good meeting this morning at the Sailors' Home; Mr. Jos. S. Adams took part in the service. In the afternoon Miss F. Boyd and her sister accompanied me to the *Growler*, and her address to the men on the "one thing needful" was listened to with deep interest. The scene will not soon be forgotten. The day was wet, and on that account the awning was up, which made the lower deck very dark, but we soon became accustomed to it, and the men brought out their little bits of candle and had them placed all around, so we soon had an illumination on a small scale. In the evening we had again an earnest word from Mr. Adams at the Temperance Hall. At the close we spoke to several of our sailor friends. One to whom Mr. Adams spoke seemed deeply anxious about his soul.

Saturday.—During the day we had a visit from some sailors who desired some books to take away with them, and who wanted to write home before leaving Shanghai. Our usual prayer-meeting was held this evening; one man who said he was leaving Shanghai trusting to the Lord Jesus alone, come late in the evening, towards the close of the prayer-meeting. I discovered that he was not very well off for clothes; and it gave us no small joy to be able to replenish his wardrobe, poor fellow, from some clothes left here by members of our Mission who had for Christ's sake adopted the Chinese dress.

Sunday.—We had a very good meeting on board the *Growler* to-day, and, we believe, saw signs of deeper interest than formerly. At the Temperance Hall, too, we had a good meeting; we felt it to be a solemn time, and believe God was working in many hearts. Some to whom we spoke seemed much impressed; may the convictions result in conversion!

Recent Intelligence.

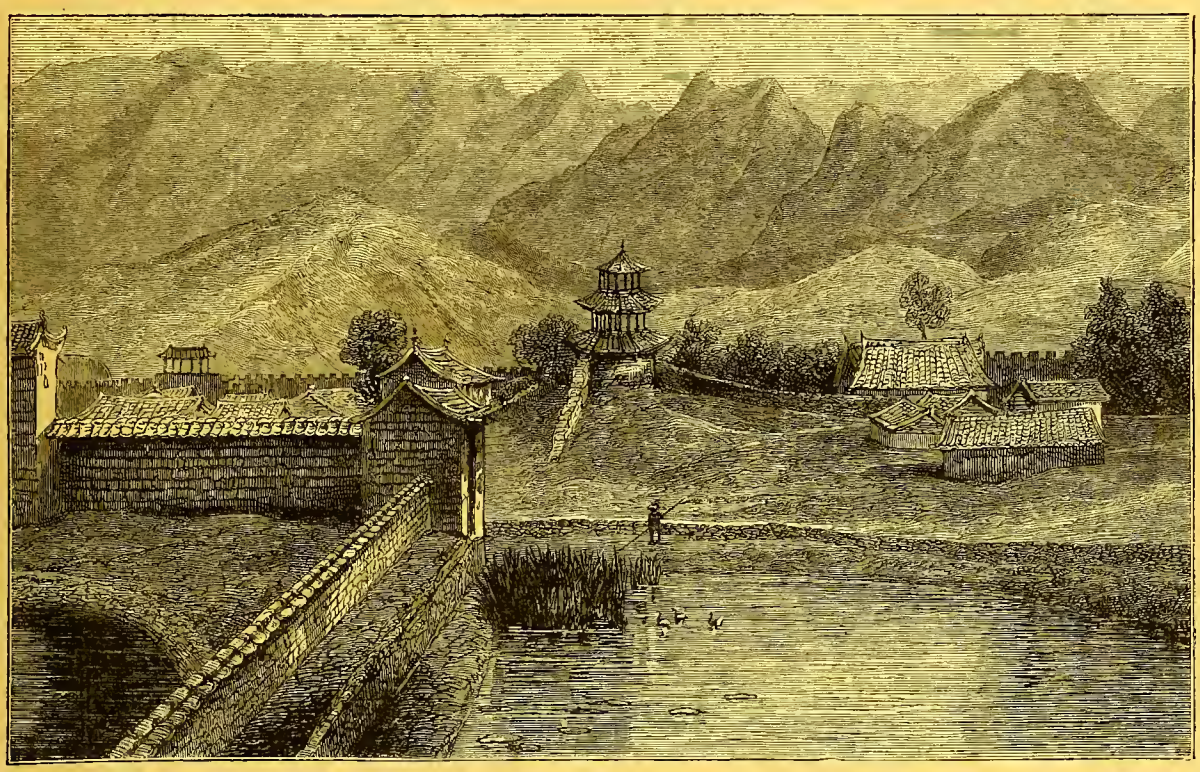
Mr. JAMES CAMERON writes from Pak-hoi after his return from YUN-NAN. He was in good health, and speaking of his present plans, says: "I propose to leave in about a week for Canton, overland; and from there, if possible, to go northward into KIANG-SI and one or two other provinces. Circumstances, however, may lead me to modify these arrangements."

Mr. A. C. DORWARD has gone to reside in Ta-tung, in the GAN-HWUY province, hoping to facilitate his acquisition of the language by being alone with the Chinese. We trust his presence and his prayers will be a blessing to the station; and that daily he may increase in power to communicate to the people that saving knowledge in which his own soul rejoices.

MR. HUDSON TAYLOR.

MANY will rejoice to know that we have had letters from Chefoo telling of Mr. Taylor's improved health. His very weak state, and almost total inability to take food caused the voyage there to be a time of severe trial to Mrs. Taylor, who at one time feared he would be too ill to be removed from the steamer. Prayer on his behalf was, however, graciously heard. He arrived safely, a home was soon offered, and in two or three days he was greatly benefited by the change. Later letters tell of continued improvement, but he was still weak and soon exhausted. Our friends will not cease to remember him.

China's Millions.



VIEW WITHIN THE WALLS OF T'ENG-YUEH CHAU OR MO-MIEN.

Through Eastern Thibet.

MR. CAMERON'S TOUR FROM THE CAPITAL OF SI-CH'UEN TO BHAMO.

(Continued from page 104.)

WE LEFT Mr. Cameron, in our last number, at *Ah-ten-tsï*, a town under Chinese rule but whose inhabitants are principally Man-tsï, or natives of EASTERN THIBET: even the Chinese residents have often Man-tsï wives, and speak their language better than their own. The officials are all of low rank; one of the highest being an officer of the customs barrier. The town is some 10,000 feet above the sea-level, and at the time Mr. Cameron visited it (November and December), was very cold. He was not able to do much here beyond enlarging his vocabulary of native words, as he was soon laid low with fever. It was well he had reached a place where shelter and food were to be procured, for the very first night he had an attack of ague, which was repeated, and soon ended in a severe attack of continued fever. Unable to bear the noise and bustle of the inn, a private lodging was procured for him, into which he had almost to be carried: and here he lay some twelve or fourteen days. He thought his end was near; but to one who lives to serve God, what could death be but gain? He was not alone: his heart was in peace; and the only thing that gave him any concern was his unused silver, which would have been difficult to send with his horse and mule to any of our Mission stations. The natives alone, even if faithful, could never have conveyed it safely so far. He remarks in his diary—"See what a trouble it is to be rich!"—yet his whole store by this time could not have been very much. Silver is heavy; he had to carry his store on his own person, and had now been travelling for months. With all his economy, it must have been heavily drawn upon. It pleased God, however, to hear the daily prayers which were ascending for His servant, who is

remembered by name, as are all the members of the Mission, constantly before God. He began to recover, regained a little strength, and soon hoped that if he could but get on his way, the journey would be helpful rather than injurious. The season, too, was becoming late, and there were yet high passes to be crossed before he could reach our nearest station, that in Bhamô. We find him, therefore, soon setting out again; and, providentially, he had no relapse.

The road from *Ah-ten-tsï* crosses back to the Kin-sha or Yang-tsï river. There are no ferry boats here, and the only means the people have of crossing are by means of that peculiarly Thibetan contrivance, the rope-bridge. In these lonely regions are to be found Roman Catholic Missions and missionaries; and not only so, their converts too, are to be found. When will this be true of Protestant Missions? Will none of our readers find their hearts stirred up to offer *themselves* to go and labour among these needy ones? It is our earnest hope that the perusal of this diary will lead to much prayer for the peoples who were visited by Mr. Cameron, and that some may be led to offer themselves for labour among them.

After leaving the Yang-tsï-kiang, the road once more crossed a spur of the high mountain chain which separates the Yang-tsï and its affluents from the Lan-tsan river. It then gradually descends, and the traveller soon finds himself in a milder climate, and in a rice-producing district—a very pleasant change after months of weary travel in the alpine uplands.

The acquaintance of other aboriginal tribes, the Mo-so and the Ming-kia, is made here. Their language differs so much from both that of the Man-tsï and from the Chinese, that at times our travellers were in some difficulty for want of interpreters. We will not, however, anticipate Mr. Cameron's remarks, but will resume our extracts, only premising that before leaving Ah-ten-tsï he had found opportunity to convey pretty fully to all the officials, and to many others in the town, the substance of the Gospel he came to preach.

Monday, December 3rd.—Left Ah-ten-tsï soon after breakfast. The mandarin wanted to send three or four men with me, and said he was bound to send an escort; so I said, "If so, send one man to lead, as we do not know the way." I did not feel at all strong, but thought I should soon be better if once on the road. This is a cold place: we had four days of snow last week, and the cold seems to go quite through one.

I did not think I was so weak until I tried to mount the mule. I almost fell off on the other side, and was half inclined to unload again, and defer leaving. One of the men had to lead the mule a long way, as I had not strength to guide it. Our road led us down a valley, where we passed several houses and patches of cultivated land. The hills on each side were high and bare, while in the valley flowed a good-sized stream. We rode a long way on its left bank, and although going with the stream were often a considerable height above it. Towards evening we left it, and entered another valley; and after ascending for some time, came to a few farm-houses, in one of which we put up for the night.

December 4th.—Last night I slept better, but still feel shaky. Crossed a mountain pass and then descended to the Yang-tsï-kiang. We had a good amount of climbing, although we were going in the saame direction as the stream. The hills continued to be rather barren, but there were many farm-houses by the river side. We passed many rope-bridges: there were neither boats nor proper bridges on this part of the stream.

About noon our guide was changed, as each goes only one stage. The new one passed several good resting-places, and when it was all but dark wanted us to go 15 *li* farther, but I could bear no more. We put up, therefore, in a small hut, in which lived a man, his wife, and two children. There was no shelter for our horses, and but little straw for their food. The snow-clad hills in sight made our resting-place a cold one.

December 5th.—Last night we were much crowded together, the place being so small. To-day's road has proved very bad for riding, the path being both narrow and dangerous. Being too weak to walk, I had to ride over the greater part of it. We passed many farms, and found the soil generally more productive; the hills were covered by low trees.

ROMAN CATHOLIC MISSION.

In the afternoon passed Tsi-ku or Tsi-chung. It is a small place on the face of the hill beyond the river, and there is no access to it but by a rope-bridge. Here reside two Roman Catholic priests, who labour among the Man-tsï and scattered Chinese. They have a few converts in and around the place; some of them natives, and others Chinese. The climate is much milder than at Ah-ten-tsï. It is said to be a rice-growing district. Pears grow plentifully, and they are conveyed to Ah-ten-tsï, and other parts. At night we had our quarters in a Roman Catholic family, where we were treated most courteously. They would not hear of our cooking food; they themselves supplied all we required. I had a good opportunity of speaking to them of the Lord Jesus. I told them we were not Roman Catholics, for I would not deceive them, but did not enter into any controversial matters; all I wanted was that they should *fully* and *alone* trust Jesus. They were Chinese, and understood and seemed to comprehend what I said. The family was large.

December 6th.—Gave our host a present of tea on leaving. We have no guide now: yesterday had to change, but to get a new one would have lost me half a day, which I declined to do. To-day the road is better, we are passing through a well-wooded district. In the afternoon the country became more open, and on the other side of the river there were many farms: the land at times was cultivated far up the hills. Still later, we passed many houses on our side of the Yang-tsï, but it was difficult to find a resting-place, as we are now amongst the Mo-so people, and the Thibetan language is useless. Fortunately, some of them speak a little Chinese, or we should find it difficult to procure what we require. We were indebted to one of the Ah-ten-tsï mandarins for a resting-place to-night. He is on his way to Wei-si, and passing the night here. He sent one of his men, and soon obtained what my men had been unable to procure.

December 7th.—To-day the country keeps more open, and houses are more numerous. Rice is grown here, but the people seem to be very poor, notwithstanding the soil is so much more productive than that of many parts through which we have passed. The few Chinese who live about here are not to be distinguished from the natives. They dress in the same way, and often speak but little Chinese. The Mo-so women wear a different head-dress to any I have yet seen; they go in for shells as ornaments. Some have only a circlet, while others have several rows stitched on to a cap, in shape like that worn by Chinese women in winter. On the top of their heads they have a piece of felt, fitting close to the head, except a small part in front, which stands up, and gives the whole a peculiar appearance. The other parts of their dress are much the same as those worn by the Man-tsï women. But perhaps the natives might notice a difference where a stranger would not.

Roads are numerous now, and in the afternoon we got out of our way a little. The Ah-ten-tsï official overtook us in consequence, so for the rest of the day we had a guide. He is of low grade, and has only the horse he rides, and one servant. I had a little *tsan-pa* with him at a resting-place. He learned to eat it in Thibet Proper, doubtless for want of means to provide better food, as he is a great opium smoker. We had difficulty again in finding a resting-place, as we did not reach the proper hostelry.

December 8th.—We lost our guide this morning, as we stayed to breakfast before starting. The pipe, I suppose, satisfied him. We soon passed a good-sized village, but did not stop; and again missed our way: it was a native's fault this time, as he told us we were on the high road. We lost nothing by the mistake, however, for we halted to feed our horses at the first houses we came to. Ere I knew what they were about, the people, who proved to be Roman Catholics, had provided Indian corn to feed them, and food for ourselves. On leaving, we procured rice and corn enough for several days. When I

wanted to pay them, they would not accept of anything in return. I offered them silver, and on its being refused, gave them a present of tea, but they would not receive it. On the contrary, they urged us to remain with them a day, and promised that all we needed should be supplied. Being Saturday, however, and so early, I could not think of putting up, but promised to remain a day or more if I returned. I told them I was not a Roman Catholic, but they said we were all one family. I endeavoured to point to the only Mediator. They escorted me a short way and then we parted. They were the kindest people I have met with on all my journey. The country is now quite open, and well peopled. We found only a poor resting-place at night. On this route, so far, there are no inns; travellers put up in private houses, and so must take any place they can get.

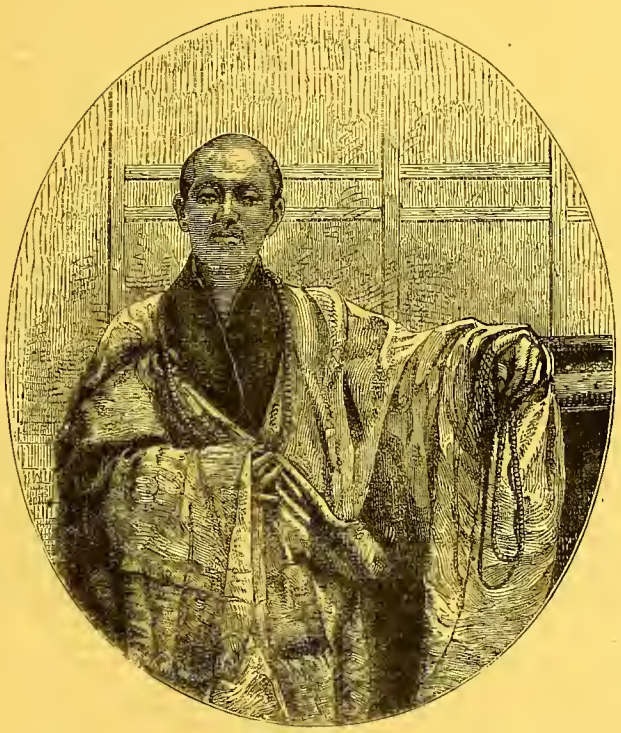
December 9th.—Unable to rest to-day. We seem to be getting out of the hills, for they are much lower, and farther apart. By noon we arrived at the first Chinese village. Here I had an opportunity of telling the Gospel to not a few. They listened very attentively, and seemed to understand well what was said. In the afternoon left this valley, and entered another, in which we had to ascend. There was a good and tolerably level road, with few houses, and little cultivated land. We found the same difficulty as to lodgings again at night, as we were unable to finish the stage.

December 10th.—To-day, country is better peopled and cultivated. All round us were low hills, more or less wooded. We now crossed a few stone bridges, the first we have seen for a long time. Had a little mishap this afternoon. As the horse was crossing a bridge of planks, one gave way, and down he and his load went. He fell on his side, but was not injured, as far as we could see, although he fell full six feet. Soon after this we arrived at

WEI-SI,

A miserable-looking place. The one inn had no room, except a large open loft, through which all the kitchen smoke seemed to pass; so we got lodgings in a private house. Some of the Ya-men runners soon came to make inquiries about us. Our quarters are not very grand. I have a kind of bed, but the natives have to lie on the floor.

This town, Wei-si, was the point reached by Mr. T. T. Cooper, in his attempt to go to Bhamô in 1868, and in which he was imprisoned for a time. It is a place of little importance; its principal interest to us lies in the fact that in the district of which it is the capital, three at least of the aboriginal tribes are to be found—the Man-tsï, Mô-sô, and Ming-kia. As will be seen, the Romish missionaries have not surmounted the hostility of the people in this and the next city, though they have now obtained an entrance into Ta-li Fu. The region is still very hilly; and evidences of volcanic action are to be found in many places, in the shape of masses of lava, hot springs, and extinct volcanic hills.



A THIBETAN LAMA.

December 11th.—I sent my men with my card to the officials. They went to the military mandarin, and his secretary called on me, as the "great man" was not at home; we had passed him two days ago in a small place. I had a long talk with this officer, who appeared to be well informed, having travelled a good deal. He listened to all I had to say; and on leaving asked me to call on him. Several persons called in during the day, to whom I was able to preach the Gospel; some asked not a few questions. One man who came last night, returned to-day with a friend, that he might hear more about the Gospel. He asked many questions, and seemed much interested. On account of callers, I was unable to go out.

December 12th.—Called on all the officials. Enjoyed my visit to many of them, and was able to speak to them freely about the Lord Jesus, etc. The civil magistrate listened very attentively, but alas! he is an inveterate opium smoker. It is said that he consumes more than two men, and his wasted frame and hollow cheeks look as if it were true. On parting, he offered to send an escort, which, while thanking him, I said was unnecessary. He said the road was bad, especially the first stage, being over a high hill, "infested by robbers who attacked and nearly killed a man only a few days ago." I had not been in my room long, ere a present arrived for me from the chief mandarin.

In the afternoon had a visit from two Roman Catholics. I spoke to them for some time, and found they were the only persons in the city who have received that doctrine. On asking where they heard it, I was told in SI-CH'UEN, and learned that they are here for the purpose of getting converts, and preparing the way for the priests, who fear to visit the city at present. They are sent by the Bishop of Thibet, who resides in Ta-tsien-lu; but, although here more than two years, they have not been able to gain any ground, and would fain leave, but the Bishop will not allow them. The Bishop is acting wisely: the feeling against the priests is strong here, and in other places, so he sends men as traders, to work quietly.

In the evening I had many listeners, and among them the man who came before. They listened for some time, and then wanted to know in what respects the Roman Catholics differed from us.

A DOMESTIC QUARREL.

One of the daughters of my hostess had lost a pair of bracelets, and the mother was in such a rage that she threatened to take her life. The daughter is about nineteen years old, and strong-looking, yet her mother first chased her with stones; a large piece of tile she threw at her missed the mark, but lighted on a neighbour's cheek, and brought an angry retort. The mother

then took up sticks, and ran at the culprit, crying, "I want your life." She was easily disarmed, but sticks were plentiful, and she did not care where they were taken from. It seems that the daughter is to be given in marriage in a few days, and her sisters as well as her mother, think she has secreted the bracelets till after that event.

Her future husband, although a Chinaman, does not act like one; *they*, professedly, seek no intercourse with those engaged to them, but *he* is in the house and talks with his intended bride every night. On his arrival he pacified the old dame; and then she and her eldest daughter tried hard first to persuade me to make them a present of a few ounces of good silver, and then tried to buy some for cash. But I could not even sell them any, as the Wei-si cash are made of iron, and cannot be used elsewhere.

December 13th.—The hostess is herself once again. She burnt some incense this morning on the family altar, which afforded me opportunity for a little talk with her. She seems to be a great devotee; morning and evening she goes through her ceremonies; at times gives her gods a drink-offering of tea, by pouring it on both sides and in front of the altar. She places a little clean water daily on the altar for them to drink. She tells me a Roman Catholic priest has been here once, giving away medicines. He put up in her house, but did not stop long.

Left early without escort. Two traders, who had to cross the hills, were glad to join us, and would have been better pleased had we had soldiers with us. We soon got into the forest, and then began the ascent. About ten *li* further on, a soldier made up to us, who said he formed one of the party sent to escort us.

DIFFICULT TRAVELLING.

The ascent was rather difficult, as it was steep, and the roads were bad. It seemed to be a good place for harbouring robbers, but we saw none. On gaining the summit, we had a large tract of pasture land, more or less flat, to cross, and found it bitterly cold. In sheltered nooks lay frozen snow, while in the more exposed places the sun poured down his rays with great power. The keen, cold wind often sent our hats off, exposing our heads to the burning rays of the sun; while the wind tried not only to penetrate the skin, but to reach and freeze the very marrow. The descent was much more difficult than the ascent, as that side of the hill was most precipitous. This, I should say, would be the place for dark deeds, as the bush was dense, and the path rough as well as narrow. We, however, saw nothing; and late in the afternoon arrived at our halting-place, in a nice, partially cultivated valley.

The soldier travelling with us had no difficulty in securing accommodation for us, which was roomy enough, but unfortunately rather open, and very cold. He soon got some wood, and notwithstanding we were in a loft, made a good fire, although the sparks might at any time have found their way through the openings in the floor to the straw underneath. Ere long, some men with warlike implements entered, and said they also formed part of my escort. I asked how they could say so, for I had never seen them on the way; but before night I found that six or seven had been appointed to see me safe over the mountains. Their leader, and another local military mandarin, visited me, as did several of the people; and I received quite a number of presents of eatables, all very acceptable, as nothing could be bought, though I should have preferred paying for them: straw and wood were also brought as presents. I gave cash, of course, to the bearers, and I suspect they were well paid.

December 14th.—The official and some others saw me off. They insisted on sending an escort, and two men set out with me. Ere we had proceeded far another man joined us. I thought at first he was only out shooting. We soon left the valley and found ourselves in a lovely defile, through which a stream rushed and roared. The road was fairly good, and we were sheltered from the sun, the place being well wooded. The district traversed to-day was very thinly peopled, we only passed one place where there were a few houses. In the evening we arrived at a small place where a military mandarin reigns. He, like his brother, came to do the foreigners homage, bowing down actually on the road. I got over my stiff-backedness too, and was not outdone by him. He found me quarters, and brought his men to do me honour. He was very sociable and kind; and sent the landlord (who is one of his men) to order straw and wood from his own establishment. I explained to him who I was, and what work I was engaged in, and had a long and interesting talk with him, and with "mine host" also, but the latter proved a great "squeeze" in every way, and stole the half of the wood given us.

(For several days I found it impossible to write my diary for want of candles. I will now, *Dec. 20th*, try to write it up from memory.)

December 15th.—Left without an escort, but he overtook us after we had travelled some thirty *li*. Early this morning skirted a well-peopled valley. The villages were a long way from our road, and on the opposite side of the stream. The place appeared well cultivated and very productive; and it required to be so to support the number of its inhabitants. To the north there were two springs as if to water the valleys, and through one valley flowed a large river, said to be the Yang-tsï kiang. By the side of the valley road stood the hut of a collector of Li-kin. The customs people came out to see us, but did not stop us.

Here we met a lama on his way to a place some two days' journey off. My Pa-tang boy had a long talk with him. They have a lamasery in this valley, and also in the place he was going to. He is not a native of this district, having come from THIBET PROPER. He did not understand the Pa-tang dialect, but conversed readily in that spoken at "Lassa." I was astonished to see him, as we had seen no signs of any Thibetans for some time back, but we had not proceeded far ere we saw a place where another lama lives. I think they must have come down from the north to this valley, and are spreading abroad. When shall the Gospel enter and spread all over those parts?

The country is more level and populous to-day, but it is more difficult to have intercourse with the people, as they speak a language quite different from any I have yet heard. [Probably that of the Ming-kia.] We had some trouble in getting quarters, although houses were not so scarce. I could not get a room at the official station. The officer was not at home, and the deputy had to await the despatch carried by our escort. I would not wait for this but made ten *li* more, and about dark arrived at the next village. After a little time we got permission to enter the grounds of a farm. They had been busy all day thrashing paddy, and on our arrival were removing it from the thrashing floor, which was only the open space in front of their house. It being a firm clay surface made no bad floor. On asking to see our room, they pointed to the open verandah, and said we might sleep there; but we persuaded them to let us spread our bed on the clay floor *inside*, instead of out.

PATIENCE EXERCISED.

Having established ourselves, we tried to wait with patience for our dinner; they were using the fire and did not think of hurrying to give us a chance. We succeeded by 9 or 10 o'clock in satisfying the cravings of an empty stomach, and as we had only sufficient light to eat by, were glad to lie down immediately after.

Sunday, December 16th.—We had to leave early, notwithstanding it was Sunday. The roads were found tolerably good, and there were not many hills in the way; the land was well cultivated and houses were frequent. No escort overtook us, and we walked on all day finding no suitable resting-place. We followed the Yan-tsï kiang for a long time, but left it before dark, as it took a turn to the north-east, near Li-kiang Fu. In the dark we lost the highway, and had a deal of scrambling up and down ere we found it again. We had to cross a small stream, and as there was no bridge for horses they had to ford. In the dark we could not find the fording-place, so we chose the widest part we could see, and made them go in. You may fancy my dismay when I saw the poor things having to swim. We soon got over, and had a hearty laugh at our experience, although we saw no prospect of a bed for that night. On examination, we found that, although dripping, the wet had not had time to penetrate far. We have always new cause for praise.

Our next difficulty was to find lodgings. I had sent one of the men ahead, but he had not met us as expected. We were met by some customs officials, however, and directed to the road he had taken, and after a long walk, heard his shout, and made for it. He had with some difficulty found quarters in a private house, and we made ourselves comfortable as soon as possible, and had quite a long talk with the inmates.

Monday, December 17th.—We took a walk through the place, a market-town covering a good deal of ground; but the market-place had only houses on one side, and they were but small dwell-

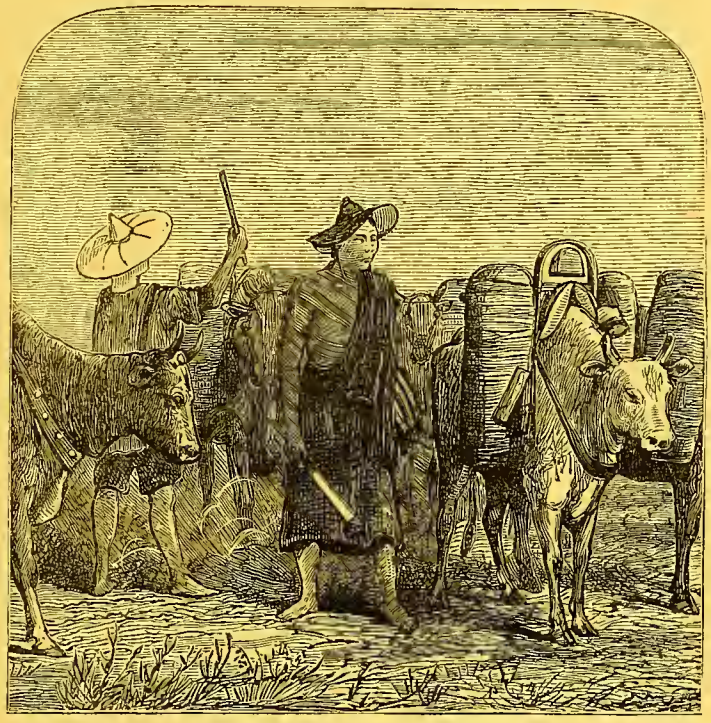
ings and shops. Ere we left, the people began to gather for the market; many were from the country, and their language I could not understand: they must have spoken either the Li-kiang dialect or *Ming-kia*, for I could not understand one word. While here I found out something that had puzzled me before.

THE MING-KIA

And those who speak their dialect have a peculiar way of dealing. One cash they count two: what we should have to pay 100 cash for, they could buy for 50, and yet would count it 100. I first found it out on refusing to give the price they demanded for straw. The old woman reckoned my offer up in their own way, and made it double what I said; but seeing I would give no more, it was given to us. Having asked an explanation of their system, they laughed and said it was only used amongst themselves. Two Chinamen afterwards told me the above, and said none could take the advantage of it unless speaking their language. They have also a way of talking about large and small cash, meaning, I think, full and half-price, as I never yet saw a small cash in the place; some that I thought small they did not reckon so.

I was only able to give a few tracts away, and then left after buying some pears. The pears were cheap, large and good ones only costing us two to three cash (half-a-farthing) each.

After going up the valley (which was well laid out with rice fields) we had to cross a high hill [probably the Wang-kiang-shan]. For a few miles we met many men and women carrying their wares to market in a peculiar fashion. They have a huge hamper on their back, to which a broad strap (say two inches broad) is attached, which passes across the forehead. The whole weight rests on it, and it cannot be light at times. Salt is a staple article of trade; we met scores who carried nothing else. They said it came from a place south-east of Ta-li Fu [? or from Bhamô, salt is a great article of import from Bhamô into YUN-NAN; this district may, however, be supplied from elsewhere].



PART OF A CARAVAN OF SHANS.

You may fancy we are coming to civilization again when I tell you we came to a place where *mien* (a common Chinese dish, like soup and vermicelli) could be bought; and we did not pass the place without giving our patronage. The fellow that sold it was a great cheat. I asked his price ere I gave orders, but after we had finished, he wanted to charge about double.

We travelled next through a comparatively flat country. One afternoon we came to an inn, rested a little, and warmed up some cooked rice we had, and went on, hoping to travel other ten *li*. Our road became worse, darkness was fast approaching, and to crown all, we took the wrong road, and soon found ourselves amongst fields, with only a footpath, which we lost as we approached a stream. It was not dark; but as we were near some houses we crossed the river and made for them. At the first house my man entered they would not give us shelter, and soon the master came to have a look at us. He advised us to go to some houses at a little distance farther on, but I said we would rather camp out than go on. Seeing I was determined to go no further, he eyed me for a little, and then said we might pass into his grounds, we should be better inside than where we then stood. We got straw for our animals, and a fire under the open verandah, and there we passed the night.

After our host had had his rice, he and a son came and sat with me. He spoke Chinese very well, but was a Ming-kia. He could not tell me where they originally came from; all he knew was that they had been in and around SI-CH'UEN for centuries. While talking, two of his neighbours came, and as they also understood Chinese, I spoke to them of God, and of His plan of salvation. They listened attentively, and afterwards asked some questions. After his friends left, I asked him about his family, and was much struck with an expression he used in reference to the death of one boy. He said, "*I have returned him.*" Never having heard the words used in that way, I did not at first understand him, and had to ask again what he meant. I gained a good opportunity of explaining to him that *all* we have is but a loan which we shall have to return by-and-by. I expect he is the first of his race who has heard the Gospel. As he could read Chinese, I gave him a tract or two. He said they had no written language of their own. He confessed the Mo-so race to be the aborigines of all that region. At present the three races dwell there in amity—the Mo-so, Ming-kia and Chinese. What a field for a linguist. If three did not satisfy him, he might find at least other two, and not far off. Who will come? Since I have seen all these people I cannot say where I should like to labour.

Looking on the field, one feels as if one would like to divide oneself, and give a part to each. I think some of these tribes could be reached more easily than the Chinese; and if a missionary could labour amongst them for a little, he might soon get native helpers, who would be his right hand, as not a few can speak all the different languages. The languages are not, I think, difficult, and may bear a close affinity to each other. I was, indeed, glad that we did lose our road, even although we had to pass the night all but in the open air. I had as good a sleep that night as if in the best inn, notwithstanding my bed being low, hard, and cold.

December 20th. Rose early, and had rice by moonlight. At dawn we started, and by a short cut soon regained the road. We passed through several villages ere we arrived at the city of Kien-ch'üen Chau, which is situated in an extensive valley or plain. On the way we passed a hot-water tank. (The water came out of a peculiar-looking hill, or huge mound, which supplied a good-sized stream of almost boiling water.) Round

this tank were seated quite a number of women washing clothes, while others were carrying the water home for household purposes. It was in a most convenient spot; for near at hand was a stream of cold water. We had but a few paces to retrace when we regained the road, and then we passed close to the mound, and saw several smaller streams issue from fissures in its crust. One small well was used for plucking hens, if we might judge from the number of feathers in and around it. In one place, where the water crossed the road, I was amused to see my mule, on feeling the heat, give a leap right up into the air, as if in dread of it: she sprang across the other streams; we could not get her to put a hoof in one of them. Not so the horse: he walked coolly through, and also to a deeper part, where he took a good drink of it. This part of the province is well peopled, although here and there the ravages of war are very apparent. When shall the sword be turned into a plough-share?

KIEN-CH'UEN.

On entering Kien-ch'üen we did not attract much notice, although it was market day. My man had gone on before and found an inn: there are not many in this city. Being our first inn for several weeks, we did not quarrel with the accommodation, although it was far from lofty, clean, or dry. The furniture consisted of three beds, with very questionable straw mats spread over them to cover the unsightliness, if not worse, of the uneven boards. No table, chair, or stool attempted to dispute with us the vacant three feet, or less, between the beds. The entrance to this abode of gloom was so low as to lead one to believe the architects never had a sight of their giant, Chang. However, I may have made a mistake: they might have made the reception-hall so low for the express purpose of teaching visitors there could be no shame in stooping. I was so slow to learn this, that I received several reminders ere I learned to honour "mine host." Some might ask, Why stop in such a place? The answer is easy: Because there was nothing better. It was a palace to us, for we had no bugs there!

I did not take long to examine my quarters, as I wanted to do some work. As it was still early, I took some tracts and books, and sallied forth in quest of a suitable place to preach in. The town consists of one street running from west to east (not much thronged, although houses are plentiful), and another principal street running from north to south (which on market days is very much crowded); one or two cross streets and lanes, are all there is besides. I turned towards the south, as I had failed to get standing-room where business was brisk, and so collected a crowd; some were disposed to be argumentative, if not worse; but on learning I was no Roman Catholic they became quiet, and all listened. Some of the hearers did not understand well; but those who did, explained what I had said to them. My throat failed me, and so after giving away some tracts, etc., I moved on, and had a quiet talk with others while disposing of my stock. I asked if there was a Romish priest in the city, but the answer was, "No—none durst come: they would not be allowed to settle." The feeling seemed bitter against them.

December 21st.—Left in the morning for Ta-li Fu. We had still some climbing, but more level ground, and found a much denser population, although it was quite evident that war had thinned it. After a long day's march over hill and plain we found ourselves in an extensive and well-peopled valley, but without inns; we were still in the region of private houses, and clay floors for beds. In our resting-place there were two men and three women who were carriers of a thorny wood, which they said was used to make a blue dye. On asking the price per burden I was astonished to hear they would only get from six to eight hundred cash (about 3s.) for it. Their lot must indeed be hard; as one day is spent gathering it, and two to four days in carrying and selling it, and two at least for the return journey. They have to feed, clothe, and house themselves on this paltry sum. I had a long talk with the men, who are still Mahomedans, although they and their friends suffered not a little for their connection with that crushed cause. They do not say their people were free from blame, but they speak of the Chinese as being most cruel, whose endeavour was to stamp out the cause by stamping out the people. I was able to speak to them for a long time about God, and His method of saving lost souls.

December 22nd.—We had more level road to-day, and in some places the land was low, marshy, and laky. About noon we were able to procure rice, the first we have had for a very long time. It was very cheap and good. The price did not astonish us, as the district is a rice-growing one. We got it for five cash per basin, the only drawback being the want of some accompaniments. After leaving, we entered a defile through which a river flowed, and met a large party of traders, judging from the appearance of the mules. On emerging from the defile we found ourselves in a very flat and well-cultivated valley. The road was on a great embankment, raised to prevent the river from flooding the surrounding country. The ground was so low that it gave one the idea that at one time it must have been a huge lake. Although houses were plentiful, we found it difficult to get lodgings for ourselves, and straw for our animals; with perseverance, however, we succeeded.

December 23rd.—Left long before daybreak, as we were anxious to reach Ta-li Fu by night. We had not travelled far ere we came to a small city; but, fortunately, it had no gates, so we passed through, and by daylight found ourselves not far from Shang-kwan (the upper guard and customs barrier), but such a place it was! It, indeed, bears the stamp of war, being still all but in ruins. We hoped to breakfast here, but rice was not procurable; however, we got some a little further on. Ere we reached Shang-kwan, we found we were on the border of the great lake, and saw a good-sized boat, the longest, in fact, I had seen since leaving Chung-k'ing. As we proceeded we saw quite a number of boats, either carrying goods or fishing.

TA-LI FU

Was visible a long way off. It is built not far from the foot of a range of high hills: some of which were snow-capped. On the other side, and about a mile off, was the lake, the shore of which was all but covered with houses. This valley gives one an idea of how densely some parts of China can be, and are, peopled. The road from Shang-kwan does not pass through the large villages on the margin of the lake, so I only judged of their population from their appearance. I sent a man on to seek quarters; and had only to wait outside the gate a short time, when he came and led us to our inn.

This city must have been very important at one time. It is now a very busy place, but, the people say, nothing like what it once was. This is doubtless true, for street after street may be seen almost in ruins.

December 26th.—I have been able to talk to many during the past few days. In the tea-shops, which I visited daily, numbers listened very attentively. In the street I gave away many tracts. The Roman Catholics have now a large place here: they paid 1,800 taels (£500 to £600) for it two years ago. They have a bishop and two priests, but not many converts. When will Ta-li Fu have one Protestant missionary? There is a wonderful field here, and the feeling on the whole is good.

December 27th.—I was out early and saw some Chinese soldiers at drill. It seemed to me that both officers and men stood much in need of discipline; the men left the ranks, spoke, etc., as if it was all play. It made me think that the soldiers of the King of kings often act much in the same way. I hoped to send letters from here but failed. They tell me Hia-kwan (lower customs barrier and guard) has a post-office. It is but 30 *li* from Ta-li Fu, and we were told it could be seen from the gate on leaving. We walked, however, many *li*, and then failed to see it. The road was rough, but more or less level till near the place; then we had a small hill to ascend, followed by a long and difficult descent. I wondered when we should reach the bottom: no doubt it seemed longer and more difficult as it was then quite dark.

This part of the country is well peopled. All along the side of the lake houses are very numerous, forming village after village, with no great distance between. By the roadside are not a few houses, still, not nearly so many as formerly. Every place bears the stamp of the rebellion: in one village there were many houses with bare walls; and, although it was night, we could see that the Hia-kwan had not escaped; for after crossing the river we left the place by a *breach in the wall*, the best inns being outside.

December 28th.—The Hia-kwan is partially surrounded by a wall, and the hills make a good protection for the back, being

high and not easily climbed. The river that flows from the lake is wide where it passes the town; but a short distance beyond, it has to pass through a narrower channel.

I saw nothing of the great trade for which the place is celebrated. There is no proper post-office, and no regular letter-carriers; letters are sent by chance travellers.

Mr. Cameron had now reached more frequently trodden ground. Mr. Margary passed that way in 1874, and the commission sent to inquire into his murder did so in 1876. Mr. McCarthy had preceded Mr. Cameron on this part of the route by several months, having arrived in Bhamô on August 26th; subsequently, Captain Gill and Mr. Mesny had traversed it. We do not, therefore, propose to enter into minute details of the remainder of the journey, as there were few incidents of special importance.

Leaving the Hia-kwan (Ta-li Fu) on December 28th, and travelling through narrow valleys between high hills, and over very rough roads, he reached *Yang-pi* on Saturday the 29th, where he heard of Mr. McCarthy's visit. Spending the Sunday there, he had good opportunities both for preaching and book distribution. At T'ai-ping-p'u, on the 31st December, he saw many of the Gospel placards posted up by Mr. McCarthy and his companions. New Year's day found him climbing the almost interminable hills which make up this part of the journey, and on January 2nd he arrived at Yung-p'ing Hien. Next day, after crossing many hills, one of them snow-capped, Sha-yang was reached, and here a little Gospel work was effected. This valley was much warmer, and the crop of beans was already forward and promising well. On Saturday the 5th, when nearing Yung-ch'ang Fu, Mr. Cameron met a French priest, and had a little

WATERFALL OF THE TA-HO: TURRETED WALL OF MO-MIEN IN THE DISTANCE.

conversation with him in Chinese. He knew of our station at Bhamô, and surmised that Mr. Cameron was on his way thither; but gave a very gloomy account of the dangers of the road. He said that two priests were sent there in the year 1876, and had never been heard of since. It was supposed that they had been murdered.

Mr. Cameron was struck with the appearance of the valley in which Yung-ch'ang Fu is situated, and with its importance as a centre for missionary operations. Of this city he says:—

On entering the city we had to go a long way ere we reached the inhabited parts; all around was in ruins, and bears the terrible stamp of war. On going to the principal part of the city I was astonished to find it so crowded that it was difficult to get along. It was not market day. Almost all the business is transacted here, for the smaller streets are very quiet.

January 6th.—I was out a good deal to-day. The streets were quite crowded, so I did a little work in several of the tea-shops. Some listened well, and took the tracts willingly. I was able also to speak to a few of the lodgers at the inn, who came into my room. The landlord and one of the young men (Sien-sengs) came to see the foreigner and his things; but they did not stay long, as I had nothing to show them, and I spoke to them of their need of salvation, etc.

Resuming his journey on Monday, January 7th, he was soon among the hills again, in a more sparsely peopled district. The higher hills were covered thinly with snow, and the weather was winterly. This continued till the Teng-yüeh Chau (or Mo-mien) valley was reached on the 9th. This valley Mr. Cameron speaks of as both long, wide, and comparatively well peopled; and of the city he says:—

From a distance the city looks square, but not very large. We entered by the south gate; the suburb outside it is almost in ruins. It was market day, and such a crowd of people I have not seen together for a long time. The greater part were outside the gate. We had difficulty in finding accommodation in an inn, as every place is crowded on account of the road being blocked by robbers. We found shelter in one at last, but it was a place! We had to live in a loft, with about twenty companions, many of whom smoked opium. We all slept on the floor, but had straw mats.

January 10th.—The city is much quieter to-day. I was a good deal in the city, did a little missionary work in some of the tea-shops, and gave tracts to people in the streets. About dark, a party of soldiers, who had taken fifteen prisoners, said to be part of a robber band who had kept the road for some time previously, passed into the city. In the evening a man who went to Bhamô along with Mr. McCarthy, and from there to Yun-nan Fu with the evangelist Yang Ts'uen-ling, came to see me. He is now on his way back to Mr. McCarthy.

January 11th.—The robbers have been beheaded, and are left on the field, a spectacle I should not like to see. It is said that they are to lie there three days. Many go to see them. Some three or four of the robbers were recognised as belonging to the city. It is said a few of the soldiers were killed in capturing them, as they fought desperately, and were a large band. The majority have escaped, so the road is still considered unsafe. Many travellers left, however, in the afternoon; for word came that they had fled to the other side of the mountain, and so are far from the route. I was a good deal in the city to-day, and spent some time in the tea-shops talking to the people. Some listened attentively. In the inn I was also able to do a little work.

After staying a day or two longer in Mo-mien, Mr. Cameron continued his journey, his party being now increased by the addition of Mr. McCarthy's messenger. He passed through the usual experiences by the way, and was in difficulty at times for want of suitable interpreters. The first night he spent in the house of a man whose wife was a *Shan* woman. Of her he says:—

I was much pleased with his wife, who soon came in. The only objectionable part about her appearance was her teeth, which were black from eating the betel. She was dressed in a very pretty jacket (tightly fitting at the neck, and the rest half loose, but shapely), and in a long skirt reaching down to the ankles. The jacket was braided down the front, and, like the skirt, was made of a dark material. The head-dress was of the same hue, but coiled up in the shape of a gunner's shako; I should think it was fully 18 in. in height. Unlike the Chinese ladies, she was very frank, and yet not bold or immodest. To me she seemed a far superior person to her husband, who was an idle opium-smoker.

While there, one of the Shan priests came in. His dress was splendid. I cannot fully recall it to memory so as to give a proper description of it; but he had a turban round the head: and was dressed in a jacket of white silk and in a dress of the same material. On one finger he wore several silver rings. He had a fair complexion, and a pleasant and mild countenance. The hostess bowed before him, and remained kneeling until he muttered some words. He kept turning a fold of his dress during the muttering.

On the afternoon of the fourth day, Mr. Cameron, who had joined a large caravan of traders on their way to Burmah, arrived at Manwyne, the town where Mr. Margary was murdered. He had had many opportunities of speaking to his travelling companions, and to other Chinamen by the way; for the road having been closed for some time by the robbers, now it was open, travellers were more than usually numerous. At Manwyne there was great difficulty in finding quarters. At last Mr. McCarthy's man found an old woman willing to make room for the foreigner and his party. True the place did not look very promising, but it was the only alternative from camping out. An interesting incident soon occurred. Mr. Cameron says:—

After entering, I had a long talk with our hostess, and found she had a son in Burmah who had been ill. It was not expected that he could live, so she had gone to see him. While there some Europeans arrived at the place, and gave her son some medicine which was the means of restoring him to health. (See account in CHINA'S MILLIONS for May, page 53.)

On inquiring more particularly, I found it was our friends in Bhamô who had been the benefactors; and on telling the old woman so, we at once became friends. She seemed very grateful for what had been done.

On going out into the town I was astonished to find the place so crowded. We were outside the gate, and near by was the market, in which were Shans, Chinese, and Kah-ch'ens. In the market-place no notice was taken of me, beyond a remark about my height. All seemed to be of medium or low stature, and so I was much noticed. There were many foreign articles for sale, and a large supply of native swords, as the demand for these seemed great. The late disturbances had raised the price considerably, and at one time the makers could not produce them fast enough. Pearl shirt buttons could be bought in large quantities. They are largely used by the natives for beautifying their provision bags, etc. I cannot enumerate the one-twentieth part of the articles I saw. It put me much in mind of a country fair at home, only here every day is the same. Gambling is carried on without the least fear; never have I seen so many gambling booths. Some played high and were quite excited, and money changed hands quickly.

The city is but small and dirty, and much quieter than the suburbs. I walked about almost unnoticed. I spent part of three days in it, and was able to do a little work. In one of the tea-shops I had good opportunities for speaking; sometimes there were many listeners, at other times there were good opportunities for speaking to individuals.

I left Manwyne about noon of the 18th January in company with our old friends. The party on being mustered numbered about 100; some said there were more. We had quite a party of *Kah-ch'ens* as escort. The Chinese fear them, and on more than one occasion I found that, if part of the escort was not in front, the mule-drivers would not move a step. If the party became separated, the front had to halt to give time for the rear to make up.

Soon after leaving Manwyne the Kah-ch'en hills were entered, and the paths became so narrow that the party had to ride in single file. In comparison with Eastern Thibet the hills did not seem so formidable as Mr. Cameron had anticipated, though the scenery was grand and sometimes very beautiful. By night the party reached the village of the escort, and Mr. Cameron passed his first night in the house of a Kah-ch'en chief. The next night they had to camp out in the jungle, and the third day they reached Man-mo, or Myu-thit, a view of which was given on the frontispiece of our May number. About a week was spent here, there being many opportunities for preaching the Gospel to the Chinese; after which, being requested by the British political agent, the late T. T. Cooper, to go down to Bhamô, and not to attempt the return journey, he did so; and as we have mentioned before, returned to China by Rangoon and Singapore.

Our Opium Trade with China.

BY MR. S. S. MANDER.

CONSEQUENCES OF PERSISTENCE.

SIR,—Should England persist in this traffic, the following consequences will ensue :—

1. The finest opening in the world for the manufactures of England and India will continue virtually closed against them, the people being less and less disposed to deal with us, and becoming more and more unable to do so. The fear which the Chinese have of the opium constitutes their great covert objection to railways and other Western improvements, or to admitting us at all into the interior. Thus the merchants have damaged their own cause immensely. One of Her Majesty's Consuls, speaking, in 1873, of the seaport of Chee-foo, says, that "Though coal is excavated at several places in the province, none is allowed to be brought to the port. The authorities are opposed to any step tending in any way to develop foreign trade, advance foreign intercourse, or introduce the (peaceful) appliances of Western civilization, . . . so convinced are they that an influx of foreigners will lead to endless trouble and disaster." And this does but represent the general feeling of the Empire. Thus, while the markets of Europe are being closed against us by the improvement of their own manufactures, and while the boundless resources of America are making it independent of us, we deliberately let go the extraordinary advantages which we possess in a country which, did we treat it aright, could abundantly compensate us for all these losses.

2. The profits of the trade ("which cannot be dispensed with") will vanish. The cultivation of the poppy, *which began generally to spread in China only after the Opium War of* 1847 (and for which Mr. Fry, Q.C., says he believes England morally responsible), has so rapidly increased, that in 1869, 40,000 chests were estimated to be the produce of three provinces ; while since then, on undoubted evidence, it has been rapidly increasing over the whole Empire, and this while its growth in China is still illegal. But it is known that Prince Kung, the Prime Minister, is seriously debating with his colleagues the propriety of legalising it on purpose to undersell and drive out of the country the Indian opium ; while the Emperor is at the same time being petitioned not only to allow but to encourage its growth, especially throughout the southern provinces. This has long been the dread of Indian Finance Ministers, of which we have abundant evidence.

It is true that the Indian opium is still much preferred, but only in Eastern China, where native cultivation is recent ; in Western China, where it has been grown much longer, the native drug is much preferred to the Indian. There can be little doubt that the cultivation in Eastern China will rapidly improve until it rivals the Indian quality, as the teas of Assam and Cachar now rival those of Congou and Souchong. Indeed, Consul Morgan reported from Tien-tsin in 1874, that Shan-si opium sold there at a higher rate than the Indian. The Chinese drug, too, is known to be less injurious than the Indian.

3. Finding our revenue diminish through Chinese competition, we shall increase our produce and lower our prices in order to keep up the revenue, and so saturate China with the poison—ours and her own. Such a procedure is too horrible to contemplate ; but we may judge how far considerations of humanity are likely to prevent it, when we find the Hon. J. Stracey writing thus from Simla, in 1869 :—"It seems to me, therefore, that immediate measures of the most energetic character ought to be taken with the object of increasing the production of opium. I think that special inquiry should be made as to the possibility of profitably extending the cultivation of opium in the districts of the north-west provinces, in which canal irrigation is available." Sir Richard Temple also, in the same year, wrote :—"I am clear for extending the cultivation, and for securing a plentiful supply." This policy is morally certain to be acted upon unless prevented by English public opinion, for the Hon. J. Stracey is now, I believe, our Finance Minister in India.

4. This dreadful competition will bring about very quickly a state of demoralisation and misery in China without parallel in the world. It is a simple calculation. If the Indian drug has produced such dreadful consequences as it has, what will be the case when a native growth is superadded many times greater in quantity?

5. With this will come frequent famines, such as the one even now occurring in the province of Shan-tung, but much more extensive, and which will rend every feeling English heart ; and English sympathy and treasure will be the sufferers' only hope. If the difficulty of transport, and the consequent necessity of each province having its own sufficient food supply, is such in India, with its 6,300 miles of railway, that a million can die of famine in a single province, or can only be saved by gigantic Government effort, what must be the danger in China, with no railways, no good roads, and very few steamers on her inland waters? "Chinese history abounds in records of most awful seasons of death occurring from famine in its vast mountain-divided provinces. Even within the last ten years, dwellers on the coast have been repeating one to another the horrible rumour that while they were enjoying cheap rice, in Kan-suh human flesh was being sold for food." In such a land, to cultivate the poppy must be to increase the extent and severity of famines ; and yet we have the highest authority for the fact that the cultivation is spreading all over China, and already has reached, in some provinces, to the extent of one-half to two-thirds of the land. It has even spread largely among the poor populations of Mongolia and Manchooria. How can such a thing be? Great officials there have already memorialised the Government, entreating it to forbid the cultivation of the poppy, for that it was depriving hundreds of thousands of people of grain food, and that many were committing suicide through starvation, with money in their hands. That under such circumstances the cultivation can go on and be extended can only be explained by the fact that it is very profitable, and that the use of opium benumbs the moral faculties, and produces perfect indifference to the future. Even the children commonly sing—

> "Everywhere the flower blows ;
> Sleep or waking, still it grows.
> Reap a profit while 'tis there—
> For the future who shall care?"

6. It shall surely be done to us as we have done ; and drinking may be expected greatly to increase in this country. It is remarkable that the consumption of intoxicating drinks is constantly increasing notwithstanding all the efforts of temperance societies. In the last thirty years, whilst the population has increased thirty per cent., the consumption of alcohol has increased two hundred and forty-seven per cent. Is there not a cause? It is not too much to say that Great Britain is, in one way or other,

THE OPIUM SMOKER.—No. 12.

WINTER draws on apace. The fields supply nothing that the wretched Opium-smoker can eat. All he can beg is insufficient to purchase that Opium without which he could not exist for a single day; he has, therefore, exchanged his only shirt for a little Opium, to quiet for a time what an Opium-smoker well-called, "the torments of the hell within." All power of enjoyment has long since passed away: now there is nothing before him but suffering—suffering while he lives, suffering beyond the grave! With trembling steps and a shivering frame he seeks the shelter of a cave among the rocks, in which he will lie down, and *die*. Nor is he alone in his misery: thousands of similar victims are living, dying, dead—they are to be found everywhere. How many hundreds of thousands, or even millions, are suffering from the earliest stages of the same course, who can tell?

introducing or extending the use of intoxicants amongst almost all nations. And what did the Lord God say to ancient Babylon? "Recompense her according to her work; according to all that she hath done, do unto her" (Jer. l. 29); and to Edom, "As thou hast done, it shall be done to thee" (Obad. 15). "Even as I have seen," said Job, in the world's early years, "they that plow iniquity and sow wickedness, reap the same" (Job iv. 8). And to the latest days it will be found true that "Whoso diggeth a pit shall fall therein" (Prov. xxvi. 27). And we know Who said, "It is impossible but that offences will come; but woe unto him through whom they come" (Luke xvii. 1).

7. What is to prevent Chinamen crowding into England, as they have into America, and inoculating this nation with the habit of opium-smoking, as they are inoculating the Americans? The Chinese ambassador, Kuo, who is now in England on a special embassy, has put this before us in reply to a deputation. These are his words:—"The opium question has been too much looked upon as concerning the Chinese only; but seeing that the Chinese Government is taking steps to send envoys to foreign countries, is it to be expected that the Chinese people will remain at home? Coming abroad, they will bring their habit of using opium with them; which cannot but have an injurious effect on the people among whom they settle."

Let us see the bearing of these words. The Chinese have been anticipating the ambassador. They have long been pouring into the countries of the Eastern Archipelago, and years since began to cross over into America. How far the result fulfils the ambassador's prediction, the following extract from the *San Francisco Evening Post* will show:—"Among the many vices that undermine society in our midst, the opium habit is certainly one of the most dangerous. It is indulged especially by professional and literary men, students in our colleges, and pupils in our higher schools; people who suffer from nervous disorders, fast women, and those whose business or vices make special demands upon the nervous system. The victims ot the drug in the United States have been estimated as at least over 120,000, without counting the Chinese themselves, who are inveterate slaves to the habit. . . . . The habit of using the drug is largely on the increase, owing to the facility with which it can be procured, especially in the solid form, from Chinese traders. Even a schoolboy can at any time procure a sufficient quantity to kill half a dozen men, by taking a walk on Jackson or Dupont Streets.

"The seductions of the drug are usually learned through the medium of a medical prescription for some painful disease. We continue its use for some time, and when we recover we still think with pleasure of the delights born of the subtle drug. We remember our glorious visions of the night, our exquisite sense of power in the day, and the all-powerful feelings of reliance that inspired our souls with the energy of high emprise. And so we go on till the habit becomes established. Then the heaven changes to hell. We try hard, desperately, to escape from our self-inflicted slavery; but, alas! it is too late. We despair of ever being men again, and look for ease in the waters of the bay or from an ounce of lead."

Take this also from the *Baltimore Gazette*:—"Opium-eating has had an alarming growth in this city, and the number of those in habitual use of the drug is daily increasing. The highest as well as the lowest are cursed with this appetite, and many families are oppressed with the grief of having some young and beloved member addicted to the use of opium. . . . All agree in admitting that the drunkard is blessed in comparison to the opium-eater. . . . . The poisonous drug captures the will, and makes its victim the slave of its power—not able to live without it; willing to do any crime to obtain it, and to persist in its use though madness and death are its swift and sure accompaniments."

The *Cincinnati Gazette* also speaks of its great prevalence, and adds that—"The Custom-house returns give the amount of opium imported into the country in 1875 as nearly 250,000 lbs. annually (which is ten times more than it was thirty years ago), of which, according to druggists and physicians, not more than one-third is used for medical purposes."

The *Overland China Mail* of March 4, 1875, regrets to hear that opium is sent from Hong-kong to Sydney for consumption by the lowest class of European females in that country; and adds these significant words:—"The spread of the use of this dangerous narcotic should be as limited as it is possible for Customs duties to make it."

(To be continued.)

Woman's Work in the Villages.

FROM THE DIARY OF MISS L. MITCHELL.

THE cities of China are very numerous, but the country towns and villages are innumerable The people residing in them are more simple than those in the cities, and are particularly open to visits like those detailed in the following extracts from Miss Mitchell's diary. Hundreds of earnest lady workers might find useful and happy spheres of labour in China, and the sweet savour of the Name they most love might be quickly spread in many a district where it is still unknown. Is it not very sorrowful that those kindly, well-disposed people should be left to go down into darkness, no one caring for their souls? Can we *all* say, We have done what we could—*all* we could?

Saturday, March 22nd, 1879.—We had a good prayer-meeting to-day. The men, women, and girls nearly filled the schoolroom. We have been asking that a blessing may attend to-morrow's service. All the girls in Miss Murray's school who had measles are now well. We do thank God for His goodness to them in this sickness.

Sunday, March 23rd.—Before service a parcel came in from an old woman, containing an idol, with a letter from the pastor to say she did no longer need the idol she had worshipped all her life, for she had found the *true God*, and believed the true doctrine of Jesus. Shall not we rejoice that another precious soul is rescued, another born

for glory, and pray that this woman, even in her old age, may be kept faithful to the end, and may become a worker for her Saviour among her own people? The services to-day have been well attended. We met together round our Lord's table to commemorate His dying love in the breaking of bread. It was the first time I had thus taken part with the Chinese Christians in this ordinance, and I was very happy. At such time, in England, the Lord manifests Himself in an especial manner to His own children, and it is the same here, and wherever we meet in His name. Bless the Lord, O my soul, forget not all His benefits, and all the blessings He has permitted us to enjoy to-day.

Monday, March 24th.—To-day, Miss Murray, her Bible-woman, and I had a small boat, and went to a village some distance from Shao-hing. We had a pleasant journey, and enjoyed the beautiful country all around us. No foreign lady had ever been to this village before, and we were soon surrounded by a number of men, women, and children. One woman who had been to our chapel, invited us to sit down. They listened eagerly to the "Old, Old Story," so new to them. We had to tell them who God was, and how He freely gave His Son to die for them. They asked many questions, how often they should pray, and what words they ought to use when praying. One old woman asked if she was to pray to our God and ask Him, would He let her stay *here*, as she had a great desire to be present in this world a long time. They thought our doctrine was good—very good, and desired to know more about it. We sold some books. They brought us tea and rice, which we had to eat with our chopsticks. We declined the food, but they would not hear of a denial. One of them came to me and helped me beautifully, holding my umbrella while I endeavoured to eat as gracefully and quickly as a foreigner could be expected to do under such circumstances. I may say that they received the *Word* gladly, their faces turned towards the Bible-woman who was telling them such wonderful things. It is a glorious privilege to be permitted to be a missionary—to be chosen by God to bring the Gospel to the heathen. If some of our dear friends in England could have seen the crowds of poor Chinese to-day, as they, for the first time, heard the story of the Cross, they would have been constrained to leave all to follow Jesus, and to say, "Here am I; send me." Oh, that many, many more may soon come! Think of the millions who die in sin, no joy here, no heaven there; think of the great harvest-field—of the famishing souls who almost ask you to come! Jesus did not count His life dear, He freely gave it for us. Let us then do all we can by yielding ourselves *entirely*, without reserve, to Him, to be used as He will for His glory.

The people followed us to the waterside, asking us to come again soon to tell them more, which we promised to do. Pray for this village that many precious gems may be found there to deck the Saviour's crown. I have felt to-day I could do anything to be able to speak; my heart asked for them, and yet I do not know enough of the language to talk much.

Lord's-day, March 30th.—Mr. Meadows and native pastor are away visiting the stations. Two of the students took the services here, and very faithfully preached Christ to the people. We do thank God for these young men, who once were idol-worshippers, but are now so changed; their happy faces telling of the peace within which only Jesus can give. The poor old woman I mentioned before as coming so far to hear the Gospel, was here again. In the evening I went to Miss Murray's school, where all the girls and women were gathered to find texts of Scripture to prove our God a living and true God. We had a profitable time together; the girls seem to be well acquainted with the Scriptures.

Tuesday, April 1st.—I again accompanied Miss Murray and the two Bible-women to a village twenty li from here. No foreigners had ever visited this place. We were invited by a Chinese gentleman, who met Miss Murray and the Bible-woman when visiting in the streets, heard a little of the doctrine, and desired to know more. He gave us a welcome, and invited us into his house, many people following us. They were allowed to come in and to listen to the Gospel. The villagers were attentive, and some very earnest. One man learned this text: "The blood of Jesus Christ cleanseth from all sin." A woman, too, was so anxious to learn it that she followed us and asked again and again till she knew it perfectly. We trust God's blessing will follow His own Word, and that some may believe and be saved. We feel grateful to our Heavenly Father who inclines the hearts of the people to receive us so kindly. We might meet with insult and be driven away, and see our Master's words rejected; but no, we are treated with the utmost kindness, the best food the house can afford is placed before us, and we are asked to come again.

I love to go into the school and hear the girls sing and read; they look so happy and bright at their lessons, and some of them write very nicely. I had a nice letter from one of the little ones, in which she told me they were all praying that I might quickly learn the Chinese language, that the true doctrine of Jesus might be spread in this place. This nicely-written letter, from one who was once a heathen child, greatly encouraged me. How glad I am that these dear children have learned to come to Jesus with all their wants, and that they remember to pray for me! We remember daily at our mid-day meeting all the friends of our Mission. These seasons of prayer are very refreshing, and it is sweet to know that our dear friends at Pyrland Road daily pray for us.

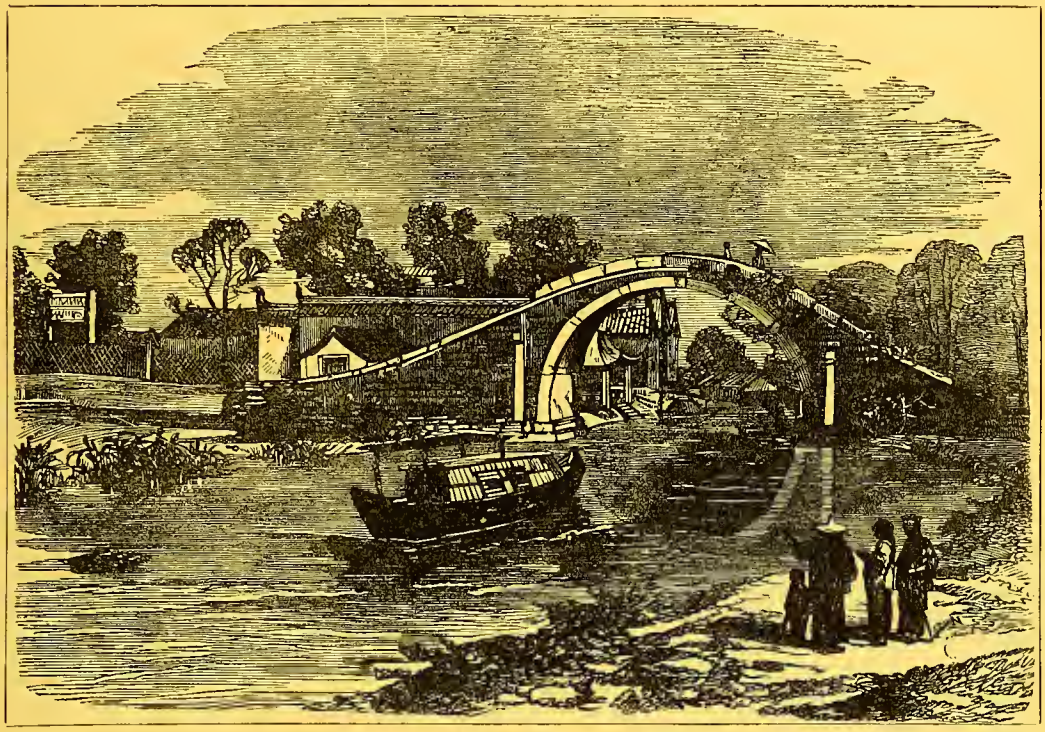
Saturday, April 5th.—We were all filled with joy to-day when we saw our friend, the Chinese gentleman from the village. He came to hear more about the doctrine of Jesus. The word spoken has gone home to his heart; he does not now believe his idol to be his god. The Bible-woman with Miss Murray talked to him a long time, and we all hope he will have grace given to trust in Jesus.

Sunday, April 6th.—The gentleman came to chapel, bringing his little boy and a friend with him. He was attentive and promised to come again. We had a large number present at the morning service, and the young students very faithfully preached Christ. We have good tidings from Mr. Meadows and the pastor of the churches they are visiting. Souls are being saved, and the Lord's work is prospering. Though I have had much to make me happy to-day, I have been longing for a loving word from my beloved friends in England. They will be remembering us in their prayers, and when they gather round the Lord's table to commemorate His dying love. After I went into the school and saw the happy faces of Miss Murray's girls, it made me again rejoice that God had permitted me to come here and try to talk to them and tell them what is in my heart.

DEPARTURE FOR CHINA.

MRS. BALLER, who has been home for needed change, has left us to rejoin her husband in China. She left Marseilles on the 10th August, in the Messageries Maritimes steamer *Tigre*, and will be due in Shanghai on the 22nd September. She takes her infant child with her and leaves two little girls in England. We commend her and her family to the prayers of our friends.

China's Millions.



A BRIDGE NEAR SHANGHAI.

Third Visit to the Kwang-si Province.

THE following brief notes of Mr. Broumton's recent journey from Kwei-yang Fu, the capital of the KWEI-CHAU province, to Kwei-lin the capital of KWANG-SI, and back again, are taken from a letter written by him after his return. Though so very brief, and little more than indicating the routes taken, they are of great interest; for if we mistake not, there are glorious Gospel triumphs to be achieved in this province, and a large harvest will some day be reaped there. We see as yet but the beginnings of work in this important province; but assured that better things were in store for it, we rejoiced greatly at the first visit of Messrs. E. Fishe and G. W. Clarke, and were very thankful for the journey of Mr. Cameron through it to the capital of YUN-NAN. The journey referred to in the following notes, was through a different part of the province, in which Mr. Cameron was accompanied by Mr. Broumton as far as Liu-chau. We ask prayer for this province, that it may soon be opened to stated efforts, and not left to mere occasional missionary visits. The view on page 127, of a farm in the adjoining province of KWANG-TUNG (through which province Mr. Cameron first entered KWANG-SI), will give an idea of many scenes in both provinces.

WE LEFT Kwei-yang on the 4th November, 1878, and took the same route as did our brethren E. Fishe and G. W. Clarke last year, as far as Tu-yün Fu. There we diverged from their route, and visited Pah-tsai T'ing and San-kioh, where we took boat to Ku-chau, and thence to Chang-gan, passing Huai-yüen Hien (the first city we came to in KWANG-SI) on the way. From Chang-gan we travelled by road, and in four days arrived at Kwei-lin Fu, where we remained three-and-a-half days.

KWEI-LIN FU,

the capital of KWANG-SI, is a great city, and a very busy place, owing to its having water communication with Canton. We went into the streets daily, and sold many tracts and books—all we could spare, in fact. We were unable to do much preaching, for, owing to our short stay in, and limited acquaintance with the city, we could not find convenient places for preaching without interrupting traffic. The people on the whole behaved well; and though there were posted up in all parts of the city, notices tending to excite the people's anger against us, yet they (the people) were unaffected by them. We thought it advisable not to stay longer on this, the first visit; so we left Kwei-lin Fu on December 2nd, and made for Liu-chau Fu, which we reached on the 9th December, having passed through Yung-fuh and Lo-yung Hien on the way (both very small). Liu-chau is a busy mart; we stayed there a day, and on the 11th December brother Cameron and I parted, he going south to Pak-hoi, and I returning here.

On my way home I visited K'in-yüen and Sï-gun Hien in KWANG-SI, and Li-po Hien, Tuh-shan Chau, Tu-yün Fu, and so home.

We were very thankful that we were able to visit the capital of KWANG-SI, and hope this journey will be one of the beginnings of good things for this province. The people generally were very well behaved, and we were surprised to find that they could understand us. Everywhere in KWANG-SI they were intensely curious to see us—a marked contrast to KWEI-CHAU, where the people seem quite indifferent, and hardly notice a foreigner. Indeed, I usually find it a difficult matter to get an audience in the cities of KWEI-CHAU.

Cheh-Kiang Province.

Hang-chau—Cheh-kiang Province, North.

IN ORDER to give a good idea of the nature of the work in this station and its outstations, we quote a summary statement from Mr. Wills' annual report for last year, and some extracts from his diaries. Persecution has broken out in the villages of the Siao-shan district, referred to under dates of March 11th and April 6th; and some of the inquirers have been too much alarmed to continue their manifestations of interest. A number, however, appear to remain firm; and it is hoped that in a little time the trial may prove only to have deepened what appears to be a real work of grace. We must continue to watch and pray; and if not on the one hand too sanguine, must not be too unbelieving on the other.

REPORT FOR 1878, 1879.

I HAVE much pleasure in sending you a report of our "Work of faith and labour of love" for the year 1878-1879. My heart is filled with gladness and gratitude to God as I look back and see what blessings have attended my first year's labours with the native Churches in the Hang-chau district.

During the year we met with many difficulties and much persecution; but God made the darkness light before us, and the rough places plain; and now, as we reflect upon the past, the path seems bright, and glowing with innumerable mercies. We have learnt that difficulties are nothing to those who are in league with Omnipotence; and that, if the ark of God be in the Church, the waters shall divide, and the ramparts fall before its onward march. We exult in the power, love, and faithfulness of our God, and joyfully exclaim, "The LORD hath done great things for us, whereof we are glad!"

The manifest presence of the Holy Spirit has been felt amongst us in the conversion of precious souls. Nine have been added by baptism, one by restoration, and one by transfer, making a total of eleven. We have lost two members by death, and one by dismissal, a total of three. Our clear increase has thus been eight, raising the number in fellowship with us to eighty-five.

In each of the outstations and churches there are signs of healthy life. The attendance at the Gospel Hall is very encouraging. There are eight hopeful inquirers, three of whom we have already agreed to receive into church-fellowship after baptism.

The Sunday and day-school, though still small, is gradually increasing. Our three orphans, whom we were led to receive during the year (looking to the "Father of the fatherless" for the supply of their needs), are well, and progressing with their studies satisfactorily. With regard to this branch of our work, we are still making it a matter of prayer for the LORD to open up our way to help other destitute orphan lads, by commencing an orphanage for them.

We have made several journeys into the country, on

preaching tours, and to visit the churches ; and on each journey have sold large numbers of Scriptures and other religious books, etc. Books have also been sold by our colporteurs and other helpers.

The prayer-meetings have been well sustained, and the spirit of prayer has been poured out upon us. We feel that many of the blessings received are owing to these meetings, and the prayers of God's dear people in other parts.

It has been our aim to bring before the minds of our members the joy of contributing towards the support of the LORD'S work. At our last annual church meeting, over fifty dollars were received from the churches ; also a balance of six dollars, from the communion fund, has been given for the poor ; since that time, twenty-one dollars have been sent to the famine district. Oh ! that each member could realise the truth of God's Word—"There is that scattereth and yet increaseth." . . . . . "The liberal soul shall be made fat ; and he that watereth shall be watered also himself."

The last annual conference of our native helpers was a season not easily to be forgotten. We are now looking forward (D.V.) to another such season.

During the year a large number of sick people have been relieved by such medicines as we have been able to administer.

Arrangements have been made for the native pastors and evangelists to write a sermon and an exposition on given subjects and portions of God's Word once a quarter. Those for the present quarter have been sent in, and do good credit to the writers.

It has been my joy to receive several little presents from one and another of the members and helpers ; these are valued by me as the expressions of their true sympathy and love.

For a season pain laid me aside from active labour, and I was only able to lie patiently, and pray, and plan for future work, if the LORD should spare me. Now he has spared my life, and permitted me again to work for Him. Feeling thankful for all His goodness to me personally, and to us as a church and people, we would unitedly ascribe all the praise unto Him, and say, "Not unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." W. A. WILLS, Missionary.

NATIVE HELPERS.

WONG LÆ-DJUN, Pastor	Hang-chau (Sing-k'a-long and Poen-r-yiang stations)
NYING TSI-KY'ING, Assistant Pastor and Schoolmaster	
TSIANG LIANG-YUONG, Pastor ...	... Yü-hang.
KAO ZIAO-GYI, Evangelist	... Gan-kih.
'O AH-HO, „	... Siao-shan.
TS'A SI-VU, „	... Kông-deo.
DZING T'IN-IH „	... ...

EXTRACTS FROM MR. WILLS' DIARY.

January 1st.—Left Hang-chau, accompanied by Mr. Markwick and Ts'a Sï-vu, to visit the churches, etc.

January 4th.—Reached Gan-kih. Found all well and so glad to receive us. In the afternoon Ts'a Sï-vu and I sold books and preached in the city, while Mr. Markwick rested, being quite fatigued with the journey.

January 5th.—In the morning a large number came for medicine ; after which we met for a prayer-meeting, and at 11 o'clock the evangelist in charge, Kao Ziao-gyi, preached. In the afternoon we met around the table of our Lord to commemorate His dying love to us—there were eight members present ; and in the evening we had a little gathering for prayer and Bible-reading.

January 6th.—Walked to Di-p'u, and sold books there. We have three members there, also two inquirers ; one an old woman 72 years old, who has given up all worship of idols, and seems clear upon the doctrine relating to Jesus. The next time I visit Di-p'u I hope to see more of this old lady. Her son is a member at Gan-kih.

January 8th.—Walked to Yü-hang, selling books on our way. It seemed so pleasant once more to meet with the dear Christians. The pastor has lost his little daughter. There has been a great deal of sickness ; and many deaths have occurred this year in the neighbouring cities.

January 9th.—Visited the pagoda, and had a good view of the city and country. In the afternoon we preached and sold books ; many listened, but owing to the approach of their New Year, very few purchased books. This is a time when every one saves money.

January 10th.—In the morning we gave away medicines. In the afternoon the members assembled for worship ; we had the communion, and felt much of the Master's presence. It was my pleasure to examine one candidate for baptism, and hope to baptize her (D.V.) next March. In the evening we left for Hang-chau by passenger boat.

February 4th.—Arrived at Siao-shan. At 8 p.m. the members met together to consult about doing more towards the support of their preacher. After singing and prayer I read several portions from the Scriptures referring to giving, and then tried to ascertain what the members could do towards contributing to the expenses. At present it is a small and feeble church, consisting of eleven members, and none of them well off ; in fact, in England I think all would be considered poor. I believe no adult member earns more than four or five dollars (*i.e.*, about 16s. or £1) per month, which, with a family to support, leaves very little to spare. However, this church has agreed to give one dollar or 4s. per month for every ten members God may be pleased to bless them with. Our meeting closed with a few words of encouragement and prayer.

We then left for Hang-chau, and arrived there at 3 p.m.

PERSECUTION.

Thursday, Feb. 5th.—After returning from the usual weekly prayer-meetings, I was told of another case of persecution. A farmer living outside the city, who had been a member with us for many years, had been ill-treated because he refused to pay any money towards the support of an idol temple near his farm. We made it a matter of prayer that God would teach me what was best to do. I called the Di-pao (something like our policemen, but of a higher grade than the Chinese ordinary policemen), and told him that this farmer was a disciple of Jesus, and worshipped the one true and living God, and reckoned these gods in the temples to be only idols, useless, worthless, and helpless. That, as he did not believe in them, he could not pay any money to help to build or support any temple, and thus spread a doctrine he believed to be false and wrong, leading men down to hell. I told him to go to the owners of this said temple, and tell them that they must no longer persecute our member, and that, according to our treaty, I could rightly have them punished for what they had already done ; but as our religion taught men to forgive one another, and as the disciples of Jesus should, "as far as possible, live peaceably with all men," we did not wish to prosecute the

offender or offenders. And since they had been advised by the pastor and deacons of our church to allow this man to dwell in peace, and had not listened to *them*, I desired *him* now to rebuke and warn them. After the Di-pao had left, I exhorted the natives to continue earnestly in prayer, and to look and trust to "Jesus only."

At the evening meeting, special prayers were offered in behalf of this member and all others who for Jesus' sake were being persecuted.

February 8th.—This morning I accepted as a student the first man I had the pleasure of baptizing in Hang-chau, in December, 1877. He had then been for some time an earnest Christian, and since his public profession, has suffered much for the sake of Jesus. God has already used him in leading many to inquire about the doctrine of Jesus; and one or two, we have reason to hope, are already saved and will soon join the church. He is a man of some determination, and of earnest spirit, longing for the salvation of his fellow-countrymen. He is by no means a poor Chinese scholar, for he knows the character well; and with the help of a primer, he has learned to read a little of the Romanized system, and can form a few of the letters. By trade he is a paper-maker, and is not a very young student, being 40 years old. I have promised to try and teach him more of the Bible and its doctrines. He will devote the morning to the study of the Scriptures, preparation of sermons, or expositions, etc., that I may give him. At times he is to itinerate, to sell books, and preach. When at Hang-chau, he is to open the Gospel Hall every afternoon, and speak with those who come in. As he has no means of support, I offered to give him three dollars per month during his studentship, for his board, etc.; and afterwards to see whether I could use him as a colporteur or not. After furnishing him with materials for his work—viz., pen, ink, slates, books, etc.—we prayed together for God's blessing on the commencement of his studies.

Sunday, Feb. 9th.—In the morning I preached at Kông-deo, and in the afternoon at Hang-chau. Both services were well attended; I also saw nearly thirty patients.

PRAYER ANSWERED.

Monday, Feb. 10th.—Hired a boat, and at 2 p.m. I started for Shanghai, taking my friend and companion, Mr. Markwick, with me, for whose stay at Hang-chau I feel very thankful. Just before we left, I heard that the owners of the temple have promised not to persecute our member again. To God let us render all the praise fo r this answer to much prayer.

March 3rd.—Set apart this day for fasting and prayer, on account of many things connected with the Lord's work which have tried my mind, and many internal spiritual trials. Also to ask for funds for the orphans and medical work.

March 4th.—In the morning I opened the dispensary and had a large number of patients.

ENCOURAGING TOKENS.

March 11th, 5.30 a.m.—Arrived at Siao-shan. Visited several of the members. At this station I hope and expect ere long to see a great revival. Already God has heard our prayers, and in several villages, extending some fifty or sixty *li* away, the people are coming to hear about Jesus. I have asked the evangelist to go and preach in these parts; and he has done so, and says no place can be found large enough to hold the crowds who are anxious to hear the Gospel. Many have already professed to believe on Jesus as their Saviour. A large boatful came nearly eighty *li*, expecting to see and hear me preach. The boat was filled with poor old men and women, whilst over twenty younger men walked to the city to hear me. I was not present, but the native evangelist preached to them till midnight. They are coming again, when I hope to be there, and lead many of these poor inquirers to the feet of Jesus. I do most earnestly pray that this work may indeed prove to be of the LORD, and that we may ere long have to praise Him for thousands and tens of thousands who shall be gathered into the kingdom. Has not the LORD promised to give to His Son "the heathen for His inheritance, yea, and the uttermost parts of the earth for His possession"? We can praise Him that individuals have already been gathered out of nearly every kindred, and people, and tongue, by the preaching of the Gospel; and even these, the uttermost parts of the earth, so long closed to the truth, are now opened. The Gospel has already been preached in every province; and who can tell but that some out of each of these provinces are now heartily joining in magnifying the grace which sought them out, and brought them to know the Saviour. If so, truly these are but the advance-guard of that noble army that ere long shall worship the All-glorious One. "Behold, these shall come from far; and lo, these from the North, and from the West, and these from the land of Sinim" (or China). I do most earnestly ask all the churches to pray for this work in the Siao-shan villages, and for a similar work in a group of villages in another direction, where the flame has begun to kindle. Pray that it may spread and sweep over a wide region, and that multitudes may be gathered into the Saviour's fold.

March 21st.—Went to the West Lake, and met several of the poor pilgrims from far-off parts, who now crowd to this city daily to worship the gods of the temple. It was a beautiful spring day, everything around helping to remind one of the God who made all things. It seemed so very sad to see these crowds of pilgrims who had come from afar to worship only heaps of dirt and clay. May God bless the books sold, and the word preached to them daily during this season by all the missionaries in this place.

April 6th.—The assistant pastor and the students being away preaching in the villages near Siao-shan, all the day's services here fell upon me; and a happy day it was. We held five meetings indoors, and one in the open air. Crowds gathered to hear us speak. I will give you, as nearly as I can remember,

A SHORT TESTIMONY

of one of the new converts. He said, "My dear friends, I once, like you, worshipped blocks of wood, stone, and clay; but (thanks to the true God) the foreigner was sent to tell us of Him whom we had forsaken and forgotten. Now, on account of what Jesus has done, I am saved; and when I die, my soul will go to be with Him in heaven, and never die." (Hereupon some one called out, "Yang-kwe-tsï," *i.e.*, foreign devil.) He answered, shouting, "No! No!! No!!! my fellow-countrymen; he is not a devil, but a man like ourselves—a true friend to this country. He has come from far, far-off England, and left many dear friends and relations—and why? Not for business, not to make money, but because he wishes to preach to you this Gospel. Does not his coming from so far show that the doctrine of Jesus is very important?—and so it is, for if you don't believe in Jesus, and leave off worshipping these useless things, your souls will surely go to hell."

Shao-hing—Chek-kiang Province, Central.

EXTRACTS FROM MISS MURRAY'S LETTERS.

I FEEL specially interested just now in a very poor woman who has come to worship with us on Sundays for some time past, and often brings a neighbour with her. She says that what she hears comforts her heart. I asked her one day in her own home, if she remembered what Jesus suffered that her sin might be forgiven. She placed her hand to her forehead, and said, "They put something here"—and pointing to her hands and feet—"and here, and here, too; and He was not in the least bad." I do so long that this may be another trophy of redeeming grace.

Mrs. Ts'ih (you will remember her) will (D.V.) be baptized on Sunday next.

Since I wrote last, the little ones previously mentioned as coming to the school have been received. They are nice little things; one of them, I think, is a beautiful child. Six have been added in a little more than a year; but I have been under the *very painful* necessity of refusing two more for lack of accommodation, and yet another woman speaks of sending her little girl of eight years. So there seems to be every prospect of the school increasing, and what is to be done? We are desirous of obtaining the next house, though it is said that the landlord "would rather see it empty than have foreigners in it." But as the Lord has all hearts in His hands, we continue in prayer unto Him, and looking up, expect an answer. It is very hard to be unable to receive all who are offered to us. I feel sure that if the friends at home were able to see the contrast between our happy children—many of whom truly love the Saviour, desire to please Him in their lives, and enjoy the bright hope of spending eternity with Him—and the city children of the same age, they would strain every nerve to help us to open and sustain schools (or rather, homes, for such we seek to make them) for these dear children, whose lives, apart from the Gospel of Jesus, are joyless in the extreme for the present, and without a ray of hope for the future. It seems to me that work amongst the young is the quickest and steadiest way of serving the Lord here. It is so nice to have one's work always at hand; whilst in visiting amongst the women there are unavoidable interruptions from the weather, etc., which tries one's patience very much.

We had just passed through a happy winter, all in the possession of excellent health, when, in the spring, it pleased the Lord in His infinite wisdom to send sickness amongst us. We had been treating a few of the elder girls for what seemed to be bad colds, when it suddenly dawned upon us that they had the measles. I immediately had six of them carried to my spare room, in the hope of isolating the disease, but on the next day four more were laid down. I was a prisoner with them for nearly three weeks. Some of them were rather seriously ill; still, by the good hand of our God upon us, all have recovered wonderfully. I pleaded very hard that the lives of all might be spared, and they were all spared, so I feel unutterably thankful. They are all now as well and as merry as ever. How good the Lord is to us!

His watchful care was very manifest about a week ago. The masonry under one of the rice boilers had become worn, and the fire made its way through the wall to the house adjoining it, and burnt the lintel and part of a door before it was noticed. Had the fire caught the roof, nothing could have saved the premises. In the room where the fire broke out, some furze fire-wood had been stored; but fortunately the last of it had been used *just a day or two before*. This event has necessitated some alteration in the premises, so that a like accident might not recur. "He that keepeth Israel will not slumber."

I enclose a note from Æ-li to Mrs. Taylor. My eyes fill with tears for very thankfulness as I gaze on Æ-li and Kying-me so happy at work, and looking so bonnie. I truly think that there are no bairns like ours. I do hope that you will be able to come and see them. Æ-li mentions in her note that an idol had been sent to our chapel on Sunday; it came by post the same morning. It had been the property of a woman in the Shing-hien district, who had worshipped it for a long time, and highly revered it. On hearing the Gospel some time ago, she asked the idol [the Chinese have several modes of obtaining responses from their gods, for one of which see page 131] if the God spoken of by the missionaries were the true GOD, and if so, should she worship HIM? The answer being in the affirmative, she told the idol that she would no longer worship it, bade it farewell, and after a short time gave it to the pastor of the district as a useless thing.

We have been cheered of late by the increased attendance of women on Sundays, and often a few extra seats have had to be carried in.

You were inquiring about the house-to-house visitation. It went on well until the children were taken poorly, and we needed help from the women indoors; besides which, the weather became very wet; but it has been resumed, and last week we spent two very interesting afternoons in visitation. One nice countrywoman, with her purchases on her arm, kept by us the whole of one afternoon, and only bade us good-bye when we told her we were going home. She came to us on Sunday and brought a neighbour with her. We were so pleased to see her.

On that same afternoon, a man (also from the country) asked us to go to his village, and tell the people there of the new doctrine. His wife had been to see us, but the others had never heard the Gospel, but thought that vegetarianism ensured great happiness hereafter. We promised to go in the course of a day or two, and he said that we could eat our *noon rice* at his house.

The village was about 12 *li* away. On Monday, Miss Mitchell, the two women, and myself, after an early dinner and a few words of prayer (which strengthened us very much) set out for this village.

As soon as our boat was descried, the man's wife ran to the landing-place and received us with as much courtesy and kindness as would have done honour to any Englishwoman—aye, or *Scotchwoman* either. In a minute or so, most of the villagers were round us; they listened very attentively, took no notice of our clothes, and asked no questions about us. When we took our departure, they accompanied us to the boat *en masse*, invited us back again, and promised to return our visit. We felt grieved for one poor woman who seemed to fear death, and said to us, "If I were nearly dead, and prayed to your God, would He make me live? for," she added, "I greatly desire to be *here*." She looked wistfully at us as we spoke to her of heaven, and told her that they who trusted Jesus did not fear death. It was so touching to see her, poor thing!

We hope (D.V.) to visit another neighbouring village to-morrow. We are thinking and praying about taking a house-boat for a week, and going with the women to some

of the villages between this place and Ningpo, or else to some beyond us, where, as Mr. Wills tells us, they desire to hear the Gospel.

May 9th.—I am again in quarantine, this time with a small-pox patient. I wish something could be done for the accommodation of our children when sick—this is the third time this year that I have been obliged to take the sick ones who had infectious disorders to my own quarters as the only means of isolating them.

The weather has been very hot, 90° F. Please remember us in prayer, that this loathsome disease may not spread further.

Kin-shan—Chek-kiang Province, West.

(Missionaries: Mr. and Mrs. Douthwaite, and Mr. M. Hy. Taylor. Outstations: Kin-hwa Fu, Lan-k'i (work temporarily suspended here), Chang-shan, and Yuh-shan in the Kiang-si province. More than fifty converts have been baptized.)

FROM MR. DOUTHWAITE.

SINCE I wrote last, one convert has been baptized here, an old man aged 72 years. He is a native of KIANG-SI, and lives about five miles from Sing-k'eng. I first met him in Chang-shan last October, and was much struck with his simple confession of his own worthlessness, and his entire trust in the merits of the Lord Jesus for salvation. His knowledge is of course very limited, but what he knows he holds fast. Yü Yuh-san brought him here while I was away in Shao-hing, and Mr. Henry Taylor baptized him. He came again last week, and seemed very happy.

Mr. Henry Taylor has just returned from a visit to Kin-hwa, where he examined five converts, all of whom were very satisfactory, and will probably be baptized this spring.

Here one of our inquirers brought us three idols a few days ago. They have been worshipped in his family for more than a hundred years, but he has lost all faith in them. He has not yet openly confessed Christ; still, it is a step in the right direction.

The girls' boarding-school may now be considered open, for we have one girl, and expect two others in a week or so from Pun Dao-seng's family. When they come, my wife will doubtless write you full particulars about the school, so I need not add more on that subject, except to remind you that our mission expenses will be greatly increased by it.

As there seemed no prospect of getting a suitably instructed preacher for Sing-k'eng and the other villages, we have invited Pun Dao-seng to spend a few months with us, that we may prepare him for future usefulness. I will tell you more about him after we have tested him awhile.

Please ask all who are interested in this work to pray especially for our students, that God would fill them with the Holy Ghost and with power.

FROM MRS. DOUTHWAITE.

IT WAS with very great pleasure that we heard you were on your way to China; and what I am about to relate will, I think, give you great joy. I have three girls as good as finally secured. They are standing and watching me now as I am writing. I should like to know what they are thinking about. They look as if they thought me the very queerest and strangest object they have ever beheld. To teach them anything at all will be a very slow process, for they have been used to open fields and perfect freedom, and take very badly to the restraint of the school premises.

I hope you will like the arrangement we have come to about receiving girls. We found it a very much more difficult thing to get them than we imagined. We decided to take each girl on trial for three months; at the end of which, if the parents agreed to the stipulations, the girls must be indentured to the school from that time till they reached the age of nineteen. The stipulations are as follows:—(1) That the betrothal money of each girl be fixed at sixty dollars; the half of which is to be given to the parents, and half to the school superintendents, to use on behalf of the girl at her marriage. (2) That the parents be allowed to receive half their money now, and half at the girl's marriage. (3) That the feet be unbound. (4) That the betrothal of the girl be entirely in the hands of the school superintendent. (5) That she may not return home before her marriage. (6) That if the parents recall her after the three months' probation, they repay the school for the girl's board at the rate of two dollars per month.

There is an exception to the above rules in the case of one already received, the child (aged six) of one of our converts in the city. He was very poor, and was offered eighteen dollars by an outsider for his child. He was very unwilling to give her even for that sum, but on being asked if he would put her into the school instead, he most willingly complied. We advanced him ten dollars of her betrothal money, and she is now indentured to us without the three months' probation.

The other two are children of a Kin-hwa convert, Tsiang, and their ages are eight and ten years. He (Tsiang) himself brought them last week, and I am indebted for them to Mr. Henry Taylor, whose earnest reasoning on his last visit to that place resulted in getting even the mother's consent. The father is to receive twenty dollars of the betrothal money of each girl when he signs the indenture, at the end of three months, and ten dollars at their marriage. He is very poor, and wanted forty dollars instead of thirty, as he is old, and will probably not live to receive the whole. We thought the matter of advancing five dollars more for each girl not worthy of much consideration, especially in our infant work. When the thing becomes established, and we can smile complacently on thirty orderly girls, who are all Christians, and can read, write, and sew, then we can afford to be strict about regulations, etc.

You cannot imagine the delight of my heart in having attained, or rather begun to attain that which I have desired so long. Three baby scholars are not much to be proud of; but probably another will come from Chang-shan this week; besides, you know the wonders prayer works.

I had twenty-four dollars left out of the money you sent for the house, and Mr. Douthwaite has given me a few spare dollars of the mission money; Mr. H. Taylor has also helped; and so, with a few subscriptions from friends at home, I have managed very well so far, but the money goes most amazingly; and the poor children are in rags, and need a thorough outfit, etc.

FARM SCENE IN THE KWANG-TUNG PROVINCE.

Fung-hwa—Cheh-kiang Province, East.

HAVING given notices of the work in the northern, central, and western districts of CHEH-KIANG, we should now give some particulars of that in the east, before proceeding to refer to the south-east, and the south. But we have not the necessary information at hand; for Mr. Williamson, who is now in charge of this work, has been greatly tried by the long and severe illness of his wife, who has been hovering between life and death, hope of recovery having at one time been almost extinguished. God has, however, heard prayer, and has so far restored her, that her husband has been able to return to Fung-hwa, and hopes for some time to be able to continue his work. The presence of Miss Pring has been a great help and comfort to Mrs. Williamson. We ask the prayers of our friends, that if the Lord will, Mrs. Williamson may be more fully restored, and may be spared to her husband and children.

T'ai-chau—Cheh-kiang Province, South-east.

(Missionaries: Messrs. Rudland and Whiller. Outstations: Sien-kü (city), Kyi-'ô (temple), Hwang-yen (city), Dien-tsi (temple), Yang-fu-miao (town), T'ai-p'ing (city). Native helpers: Pastor Liu, assisted by six or seven evangelists and colporteurs, and by one Bible-woman. More than one hundred converts have been baptized.)

FOR SOME time past, quarterly meetings of the native helpers engaged in the Lord's work in the T'ai-chau district have been held for prayer and conference about the work, and for addresses on some Scriptural subjects. Reports of the work of the preceding quarter are communicated; and by giving extracts from the reports of two of these meetings, a more connected view of the state of the district will be presented than any one letter would give, especially as the first report reviews the whole of the year 1878.

The extracts are made from letters of Mr. Rudland, dated January 6th and 23rd, and April 22nd respectively. In the first of these letters Mr. Rudland says of the former conference, that it was a time long to be remembered by all present; there was not a jar from beginning to end, and such a spirit of unity among the native brethren he never saw before. He was very unwell when the meetings commenced; but the simple, earnest prayers of the brethren quite cheered and encouraged him, and made him forget his weakness for the time. At the latter conference Mr. Rudland was restored in health; and Mr. Jackson was also with them, and could but look back with thankfulness to the time when, alone in T'ai-chau, he commenced the work—when there was not one known Christian in the district. There was manifested in these meetings also the same earnest, united spirit as in the former reunion—the best promise for the continuation of blessing.

The first conference we refer to commenced on Tuesday evening, with a happy prayer-meeting, and was continued on Wednesday and Thursday. Addresses were given by Mr. Rudland on "Faith in God" (Acts xxvii. 25); by Pastor Liu on "Ministry" (Col. x. 25); and by Evangelist Kôh Yih-djün on "Practical Obedience" ("*Doers* of the Word," Jas. i. 22). We can only afford space here for some extracts from the reports.

T'AI-CHAU CITY.

BAPTIZED during the year six persons (four males and two females), besides which there are two inquirers. The first inquirer is a priest, who has been a regular attendant for more than a year; but at present he does not see his way clear to come out, as he does not know how to get a living, and is afraid of persecution. He is far above the average of his order in learning and intelligence, and seems to have a good knowledge of the plan of salvation. He has read the Gospels through, and several other books, but I do not feel satisfied as to his having undergone a change of heart.

The second inquirer is a woman who attended for some months, but is now prohibited from coming by her husband, who has beaten her very severely several times for so doing. We hope that she is truly converted, and trust that ere long the husband may be won by the forbearing way in which she acts. The neighbours say that she never quarrels with him when he beats her.

There are also a large number of regular attendants, but we can scarcely call them inquirers yet. The Sunday morning meetings for Christians and inquirers are well attended; on an average twenty-five are present. In the afternoon at the Gospel service from forty to fifty usually attend, about as many as can be comfortably seated, and often there are as many more standing. In the earlier part of the year few came in, but now we have a very fair congregation. The prayer-meetings on Sunday, Tuesday, and Saturday evenings are pretty well attended, and there is a much healthier tone in them than there was a few months back. On Thursday evenings we hold a Bible-reading.

SIEN-KÜ (90 *li west of T'ai-chau*).

The work here is in a very unsatisfactory state, and

needs a more efficient man to take charge of it, but I am not able to find one at present. Please ask the Lord to raise us up earnest workers in our midst. Persons from other places are of little use here.

KY'I-O (90 *li east of T'ai-chau*).

No progress has been made this year at this station so far as numbers are concerned, and two members have absented themselves entirely, because I would not interfere in a law case they had with a neighbour. The rest of the members are regular in attendance, and some evangelistic work is being done amongst the passers by, and books sold. We hope to see the work prosper now, as it is in the hands of a more efficient native helper, who has just gone to reside there.

HWANG-YEN (60 *li south of T'ai-chau*).

Up to the present time only two persons have been baptized here, although the station has been opened nine years. One has died, and the other seldom attends now, as he is living some miles away.* But the Word says, "Cast thy bread upon the waters, and thou shall find it after many days." This promise is being fulfilled now, for we have more candidates and inquirers in this station than we have ever had before in the seven stations put together. There are at present twenty-five candidates, and as many more inquirers. There have been several peculiar cases of healing by prayer. Three cases of ague, several of dysentery and of other diseases. This seems to have arisen from Yüong-kao telling the people that Jesus when on earth healed the sick, and that He could do so now if they would pray in faith; and he referred them to James v. 14, 15, and read it to them. They went home and tried the promise, and the patients began to recover from that time. This soon spread, and others called these men in to pray for their sick folk, and they recovered. Others tried the same plan with a like result. So now the chapel is too small to hold the people that attend, and we are trying to get a more suitable one. How God seems to use this poor ignorant man!

DIEN-TSI.

Here there are four candidates and a few inquirers. Two members have been removed by death, and one has gone over to the Roman Catholics, because they took up a lawsuit for him, which I refused to do. From these causes our numbers have diminished instead of increasing this year.

YANG-FU-MIAO.

The work seems to be at a standstill here also; and two of the members seem to be growing cold, and seldom attend. There are, however, two inquirers, and we hope that a change of men may be the means of prospering the work.

T'AI-P'ING HIEN.

The work here is in a very encouraging state. Two persons have recently been baptized, and there are eight candidates who have all been examined, and I hope shortly to baptize most of them. There are also several inquirers, and as many as can possibly get into our preaching-rooms come to the Gospel services. Here, too, we need a larger place, but houses are so scarce that there seems no chance of getting one, without either building or buying.

I cannot close this report without feeling thankful that we have such a prospect before us for the coming year. We are now asking the Lord to give us this year, 1879, *one hundred souls*. The native Christians are joining us most heartily in this request, and I doubt not but we shall see it. Last night we had for our subject, "Believe ye that I am able to do this?" Now HE *is* able; therefore according to our faith will it be unto us. Will you join us in this plea for 100 souls this year? It is no great thing for an Almighty God to do. "He is *able*."

The native Christians are often asking me when we are going to build a girls' school, or whether I intend abandoning the project since Mrs. Rudland is dead. I do not think it should be abandoned, and should like to be permitted to put up the building, whoever may carry on the school. There is no difficulty as to children, for there are quite as many waiting to come as we should require to begin with. The natives are praying very earnestly about it, and we trust ere long to see it (our project) put into execution and completed. "He is able."

* The first converts at *Dien-tsi*, however, were brought to Christ here, and the work progressed there; and that at *Yang-fu-miao* sprung from Dien-tsi again. In these two outstations more than thirty persons have been baptized.

EXTRACT FROM LETTER OF JANUARY 23rd, 1879.

I NOW write to tell you a little more about the work at Hwang-yen. You know that often the natives magnify things very much, and I was prepared to find matters less promising than the reports. But they really are more hopeful than had been represented.

I did not let them know that I was going down, lest more should come together than usual in order to meet me; but I went quite unexpectedly. Doubtless you have not forgotten the day's work we had at Dien-tsi [when over twenty candidates were examined, and fourteen were baptized], but that was nothing compared with this one. I took Pastor Liu with me that I might have the benefit of his advice; and we sat for five hours examining candidates for baptism, most of whom had attended regularly for some months past, and possessed a fair knowledge of the plan of salvation, and knew that their sins were forgiven through a crucified Redeemer. I carefully examined them. Of course we cannot expect them to surpass their teacher, Yüong-kao, who is not deeply taught, as you know; still, they seem to partake of his firm faith in God. I mentioned in the conference report that there were twenty-five candidates; but we examined thirty on Sunday, and several more on Monday. Many of these had been previously examined either by Yih-djün or Liu, but some whom they had examined were not present; so now the list of names of those examined contains forty-two, as far as Liu and I can judge. We are both of the same opinion, that we ought to wait a little while before baptizing them; but we cannot find any reason at present why they should not be received after they have learnt a few things which they do not yet understand.

This work is not so much in the city, though there are some encouraging cases there, but principally in a large cluster of small villages about twenty-five *li* south-east of the city; and these people come all that distance (eight or ten miles), having to cross a high mountain pass, to the meetings every Sunday.

I shall send our teacher, Loh Sin-sang, to the villages where they live, to spend a few weeks amongst them, and instruct them in the way of the Lord more perfectly. One man has offered a large upper room for preaching, so that there is no difficulty on that score, and as it is the New Year, he will doubtless get a large audience. He is just the man for that work, and will feel quite at home there. He has improved very much, and will, I expect, in due time be a very useful man. At present I am keeping him here that he may be better instructed.

I firmly believe that this is but the commencement of a very great work. I am not usually very sanguine, but I see the Lord at work; and where He puts forth His Almighty arm, blessing must follow. Liu is of the same opinion.

APRIL CONFERENCE.

SOME new converts from Hwang-yen, and some candidates (two of whom were baptized on the Thursday afternoon by Mr. Whiller) were present at this conference, which commenced on Tuesday evening, April 8th. We had a good time, and the Lord was in our midst. Wednesday morning was occupied, as usual, by an hour's prayer, singing, and an address by myself. In the afternoon the reports from the several stations were read. Thursday morning was devoted to business and discussion on several matters concerning various members. In the afternoon three addresses were delivered, the notes of which I will subsequently send you.

REPORT.

In looking back upon the last three months, I can but exclaim, "What hath God wrought!" Three months ago there was a prospect of a rich harvest, but it seemed as if I was not to be permitted to gather it in; but now (thanks to the God of all grace) I am in my usual health once more, and am able to work for Him. We have much cause for encouragement in several of our stations, and are now looking forward to a large ingathering of souls. We began during the first hour of the new year to ask the Lord for a hundred souls during the year, and thought we were asking great things, but now He is showing us that He is pleased to hear His children ask great things, for He has said, "Ask, and ye *shall* receive, that your joy may be full;" and there is now a prospect of the number being exceeded before the end of the year. Twenty have already been baptized, and we have over fifty candidates, and more than a hundred inquirers; and as we are just about to start on a tour to the outstations, we hope to baptize others as we journey along. To Him be all the glory.

T'AI-CHAU CITY.

In this station the Lord has poured out upon our native brethren such a spirit of earnest prayer as we have never experienced before; and that not occasionally, but each prayer-meeting for some months past has been the same. Need we wonder then that God is blessing us?

Our Sunday morning meetings for the Christians and inquirers have also been times of refreshing; and there are evident signs of growth in grace in not a few of our members. Our Thursday evening Bible-readings are likewise bringing forth fruit, and proving very profitable. The afternoon Gospel services are pretty well attended, and there is more anxiety to hear than was ever shown before. Had we a more commodious building, we should have more hearers than we can now accommodate. This, I trust, we shall have funds to build in due time. There is also a good work going on among the women, and we hope that many of them may be brought to Christ.

There are at present eight inquirers (six men and two women). One is a blind beggar, who has been attending very regularly for some time, and seems to be in earnest about his soul. When asked why he, a beggar, came to hear the Gospel, he said, "I have heard that people believing the foreign religion go to *heaven*, and I do not want to be born into the world a horse for people to ride; it is bad enough to be blind and have to beg one's bread, but that would be worse. (The people say here that a person becomes blind through some great crime committed either in this life or in some former existence, and when they are born again they become horses. Also, that Buddhist priests and nuns become pigs for the people to eat. These are two of the current notions that the people have of the transmigration of souls. Not very complimentary to the priests, etc.) I do trust that the man is truly converted, though his mind at present is rather dark. He who opened the blind man's eyes can open the eyes of this poor man's mind, and show him Himself as his Saviour.

Another inquirer is a fortune-teller, but though he understands the Gospel pretty clearly, and attends our prayer-meetings and Bible-readings, as well as the Sunday services, he does not see his way clear to give up his business, though he confesses it is all deception. May God give him grace to give up all for Jesus.

SIEN-KÜ.

In this station the work is in a more encouraging state. There are five inquirers, and more than ever come to hear the Gospel. But we are still needing a more efficient man here, and are asking the Lord to give us one.

KY'I-O.

At present there seems to be a cloud hanging over this station, and but little to encourage one; we trust that ere long the breath of the Spirit may disperse the cloud, and that brighter days may dawn again.

The members are tolerably regular in their attendance, but few outsiders come to hear the Word, and so we have neither candidates nor inquirers. Let us pray that the LORD will work in this station, as well as in the others.

HWANG-YEN.

This city, containing nearly one hundred thousand inhabitants, has been productive of but little fruit until recently; but now the work is growing and spreading far beyond our highest expectations. Twenty have been baptized; forty-four more candidates have been examined, but deferred for a time; and there are about 100 inquirers, besides many who come to hear occasionally; and we trust that in due time many of these may be brought to the LORD. Our great difficulty is the want of a larger place of worship; for the one we are now using will only seat about twenty-five persons; others are compelled to stand or go upstairs, where they can hear, but cannot see or be seen. We have tried our best to get a larger place, but have failed, and the only alternative is to buy a piece of ground and build. The silver and the gold are the Lord's, and He will, I trust, in due time provide a place of worship for those whom He is now bringing to Himself.

DIEN-TSI.

Here things are still looking rather dull, the members seem to be growing cold, and not attending so regularly as before. There are two candidates.

YANG-FU-MIAO.

The meetings here are better sustained now, and there is more life than formerly. One member who has been suspended wishes to be restored again, and we trust that he has seen his error, and that it may be a lesson to him in the future, so that he may be a gainer rather than a loser by it. There are two inquirers.

T'AI-P'ING HIEN.

In this city too we have some encouragement. There are seven candidates whom we hope soon to baptize, besides several others of whom we have hope, though we can hardly class them as inquirers. The prayer-meetings are well attended, as well as the Sunday services; and quite a number come in to listen each afternoon when the chapel is open.

You will see by this brief report that while we have much cause for thankfulness, yet we have need to pray and wait for a BLESSING to rest upon *all* our stations.

Wun-Chau—Chek-kiang Province, South.

THE following brief extracts from a letter sent us by Mr. Stott, gives a little information about each of the outstations under his care. Mr. Jackson was absent at T'ai-chau, assisting Mr. Rudland, when Mr. Stott wrote. Mr. Sambrook has gone on to Wun-chau to acquire the dialect of that place, which is very peculiar, in the hope that he may be able to help Mr. Stott by the time Mr. Jackson returns home for change.

LIANG-GWE and Z-nyün are travelling, and visiting about thirty places where there are inquirers.

Mr. Yang and Tsing-saen are at our new station at Loh-ts'ing Hien: I was there lately. A few come every night to prayers and are interested.

Ih-sing is at Ch'u-chau. I came down from there the day before yesterday. The house is in a deplorable state; more than a year ago the west gable fell down, and as it fell, so it lies. It rained nearly all the time I was there, and there was only one dry corner in the place, in which the natives had their bed. I needed my umbrella night and day, and could not keep my bed dry. I paid one year's rent, but refused to give more; the landlord wants to lease the house and ground for thirty or fifty years. There are a few inquirers, two of them most interesting. I believe they are converted to God.

At P'ing-yang Hien there are a few inquirers; an elderly man and his wife, I think, are converted.

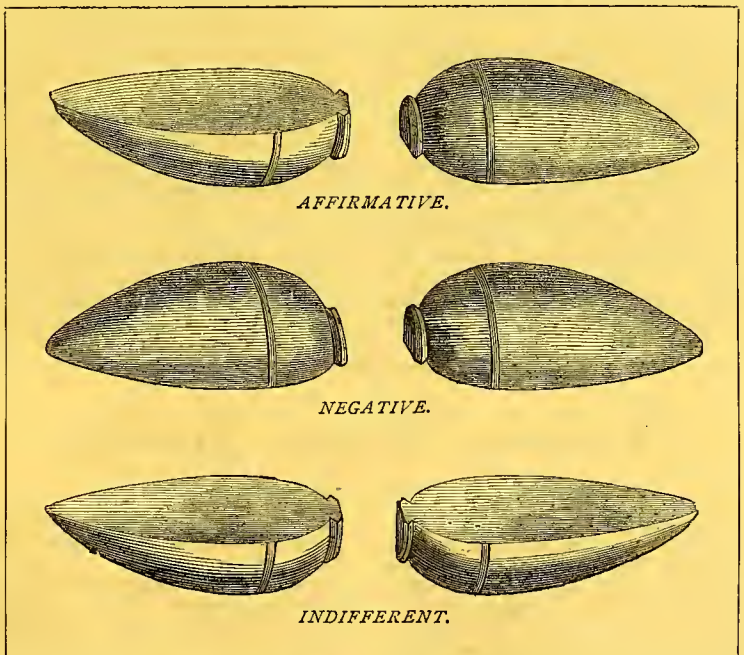
I have been three times to Dong-ling. Ng Sih-wan, one of the members there, spends the best part of his time in going from place to place seeking those who will listen to the Gospel. To pay his boat money and encourage him, I once gave him three dollars, and another time two dollars.

One man in Wun-chau, who has given evidence of a work of grace in his heart, is likely to lose a good deal of his property for Christ's sake.

Dien-ky'ing is in the bookshop; he has only just recovered from a severe attack of measles; we had eight cases altogether. I have bought the ground for the new school-house. Could you not run down here and see us and the work and the ground, and give us your advice about building. We have a steamer running here regularly; she leaves Shanghai every alternate Saturday, passes the Sunday at Ning-po, and reaches here on Wednesday morning, leaving again on Saturday morning. We are both well and busy, and happy; and I trust the blessing of the Lord is resting on our efforts.

Use of the Ka-pue.

THE Ka-pue, of which we give illustrations, is generally made of wood if it is to be used in private families, and of the root of a bamboo-tree if to be used in temples. It is usually from two to five inches in diameter at the largest end, and from three to eight inches long. One end is considerably smaller than the other, sometimes tapering to a point. After it is made of the desired size and shape, it is split lengthwise through the middle. Each piece will thus have, of course, a flat and a round side.



AFFIRMATIVE.

NEGATIVE.

INDIFFERENT.

The person who wishes to make inquiries of any particular god or goddess kneels down before the image, or whatever represents it, and bows his head reverently toward the ground several times while on his knees. He then proceeds to state his circumstances, or his plans, presenting his request, and begging an intimation of the will of the divinity, or the condition of things in the future in regard to his case. He then rises to his feet, and taking the Ka-pue, with its plain surfaces placed together, passes it through the smoke of the burning incense, with a circular motion, a few times. He then throws it up reverently before the idol, so that it shall fall to the ground between him and the idol. The nature of the answer is supposed to be determined by the relative position of the pieces as they lie on the ground. If the flat surface of one falls upward, and the flat surface of the other falls downward, the answer is regarded as affirmative, or favourable. If both oval surfaces fall upward, the answer is negative, or unfavourable. If they both fall downward, the answer is indifferent, neither very good nor very bad.—*Doolittle.*

In Memoriam.

WM. McCARTHY.

WE deeply regret having to record the death of Mr. Wm. McCarthy, at Wu-chang. The sad tidings were first communicated to us in the following letter from Mr. W. J. Hunnex. It appears from letters received since, that on Saturday, June 28th, our brother was directing the removal of some furniture, and the men carrying the goods appearing indolent, he, in urging them on, "got somewhat exposed to the very hot sun, and even lifted some heavy pieces himself. He felt no ill effects at the time, but passed a restless night." During the next day (Sunday) he was very feverish, and suitable medicines were given. At night he became seriously worse, and at three o'clock on Monday morning passed away. It is stated that the cause of death was heat-apoplexy.

One of our missionaries, in sending the foregoing particulars, writes :—"His brief career has been a blessing to us all. I am a better man for having known him, though but for so short a time. He enjoyed his work so much. The last time he preached was on the tea-steamers, *Fleur's Castle*, *Han-kow*, and *Afghan*. He was so pleased to get a little opportunity to preach in English when he could not do anything else."....."His fresh life and earnestness gave us all a strong impulse in our service for the Master."

Mr. Hunnex's letter will be read with much sympathy by many of our friends. May we ask their prayers that this solemn event, which has deprived the mission of the help of one from whom much useful service was expected, may be overruled for blessing to the whole work? Mr. Hunnex writes :—

Wednesday, July 2nd. To-day we have all been sadly affected by receiving a short note from brother King, at Wu-chang, notifying the death of our dear brother Mr. Wm. McCarthy at that city. You will, I doubt not, have received full particulars of this sad event before this letter reaches you. I can scarcely yet realize the fact that our dear brother, who was so lately with us, has indeed "gone home." It is only a couple of weeks since I received a long letter from him, in which he told me that both he and his dear wife had never felt better in their lives, and I was just about to answer his letter when the sad tidings of his sudden and unlooked-for departure reached us. It is indeed a heavy blow, but it is our Father's hand which has dealt it, and we cannot doubt but that He has some wise purpose in view, although at present we cannot see it. It was on Saturday, May 10th, about 9.30 p.m., that I took leave of Mr. and Mrs. McCarthy and our brother Nicoll, on board the vessel in which we had travelled from Shanghai. I myself coming ashore here, Ngan-k'in, whilst they went on to Wu-chang. As we knelt together in the darkness on the deck of the steamer, and our brother McCarthy's voice was lifted up in prayer to God on my behalf, I had no idea that this was to be the last time that I should hear it on earth, but so it was, for he has "gone home." Our absent brother speaks to us in solemn tones, "Be ye also ready—be up and doing—the time is short, and ye know not who may next be called upon to follow me." God has accepted the life-service of our dear brother, and we thank Him for the assurance which He has given to us that all is well with him. The hearts of our brethren and sisters at home will be pained, I know, even as ours have been, by this mysterious dealing of our loving Father with His children. We cannot understand it—we only know that all must be well.

I need not ask the friends at home to join with us out here in fervent prayer to God that He may support and comfort our dear bereaved sister under the great sorrow which has fallen upon her. We cannot—we must not—we ought not to sorrow as those who have no hope, but yet we know that the blow must be a very severe one to our sister, and as such she must have our earnest prayers and sympathies.

Our dear brother's work on earth has been brought to a close when we thought that it was only just commencing. For him the combat has ended—the victory has been won—the crown has been gained, and we know that before this he has heard the "Well done, good and faithful servant" from the lips of that Master whom he has so well and faithfully served. The friends here join with me in their expressions of sympathy with our brother McCarthy, in England, in the great bereavement which has happened to him in the loss of his brother; and we pray that both he and all the other friends of our dear departed brother, both in England and in Ireland, may feel at this time of sorrow and affliction the supporting power and consolation of that Gospel in the propagation of which our dear brother has been called upon to lay down his life.

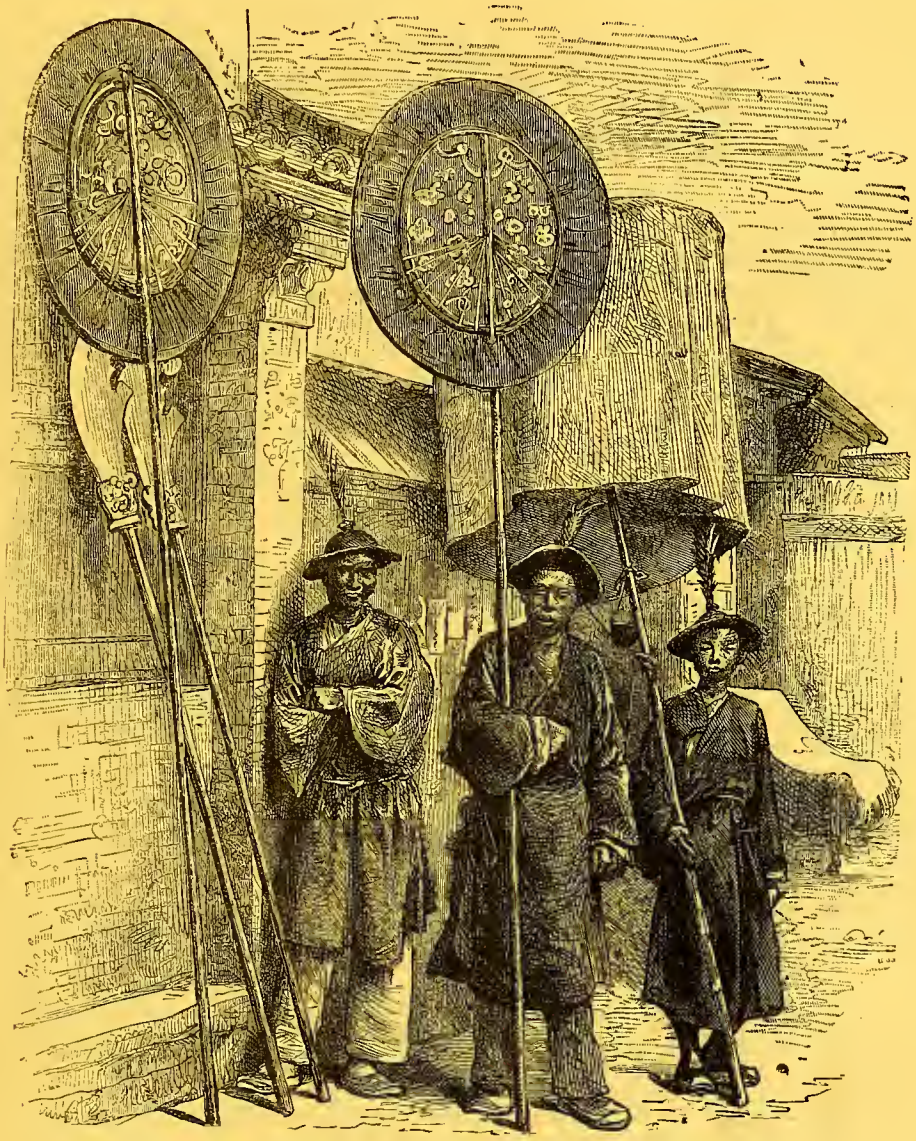
Kiu-kiang—Kiang-si Province.

Mrs. CARDWELL, writing from Kiu-kiang, says, "I should like to have been able to tell you that we were settled in our own little abode at Ta-ku-t'ang, but our patience must be exercised a little further; it will be all right in God's own time. I went over one day just to have a look at the place. The people were looking out for me; it seemed to me that the half of the women in the town had come up to pay me a visit, and when I told them that I hoped to come and live amongst them, and would have them to my house, and go into their houses and see them all, they were greatly pleased. I had not time to say much to them—only an hour. The crush was so great that two women fell into the mortar bin, much to the amusement of the rest.

"My beloved husband has not been very well lately. He is at Ta-ku-t'ang most of the time. He has sent Tsai to Ho-k'eo and Kwe-ku-t'ang to visit our helpers, as he is unable to go himself just now.

"We are encouraged for the future by what we hear from one and another; so we hope the Lord has much blessing in store for us."

CHINA'S MILLIONS.



FUNERAL ATTENDANTS WAITING FOR THE PROCESSION.

China Famine Relief Fund.

A VALUABLE pamphlet published in Shanghai by the Rev. W. Muirhead, Hon. Sec. of the Shanghai committee of the above fund is likely to reach the hands of but few of our readers. We propose, therefore, to extract as much of the contents as our space will allow. All information about China is important to those who pray and labour for its evangelization; and this famine has especial interest to us, so many of our friends having contributed to relieve it, and so much of the time and strength of a number of our missionaries having been occupied in connection with the distribution to the sufferers.

It will be understood by our readers that the subjoined report was prepared and published in connection with the *general* or *national* Relief Fund, and does not refer to the *supplementary fund* contributed by the friends of the CHINA INLAND MISSION. Mr. Muirhead prefaces the report by the following remarks:—

"The following report from R. J. Forrest, Esq., H.M. Consul at Tien-tsin, and Chairman of the China Famine Relief Committee there, will be read with deep interest. It gives a very intelligent account of the province so severely devastated by the famine, its physical characteristics and natural history, the condition of the people, and the details of their suffering from the want and starvation to which they have long been exposed. The relief work also is graphically described, and gives a clear and definite idea of what has been done by the distributors with the funds placed at their disposal."

* * * * * * * *

"The [Shanghai] Committee defer the publication of their report while the work of relief is going on. It was hoped that in a month or more the state of things would be so improved as to render it unnecessary to prolong the work. At present, however, there is some ground for apprehension as to the future. The timely fall of rain or its withholdment will determine what the condition of the remaining inhabitants is to be. As news comes to hand on the subject, it will be duly published, and in the meanwhile we are thankful that so much has been done for the relief of the starving multitudes, and with such a high degree of success."

Shanghai, *April 6th*, 1879. WILLIAM MUIRHEAD, *Honorary Secretary.*

REPORT OF R. J. FORREST, ESQ., H.B.M. CONSUL AT TIEN-TSIN,

And Chairman of the Famine Relief Committee at Tien-tsin.

THE PROVINCE OF SHAN-SI.

The province of SHAN-SI extends from north to south about 400, and from east to west about 200 miles, and consists of two elevated valleys formed by the Yellow and Fen rivers, which are separated from each other and from CHIH-LI by desolate and formidable mountain ranges. Compared agriculturally with other hilly provinces of the Empire, it is poor enough. The Great Wall intersects the province between the 39th and 40th degrees of N. latitude, and the industry of the people north of that barrier is chiefly confined to the pasturage of animals, or the manufacture of ornaments from the agates and crystals found in abundance in the surrounding hills. Coal and iron are most plentiful all over the province, but more especially in the valleys which stretch to the south; and the facility with which these minerals can be excavated has provoked the erection of extensive smelting works—now all cold—near the capital, T'ai-yuen Fu, and thence along the entire valley of the Fen. The iron utensils—chiefly cooking pans—once commanded the markets of China as far south as Fu-kien, when they came into competition with the cheaper, if not better, castings of the southern provinces, particularly Canton.

POPULATION.

The exaggeration with which everything Chinese has hitherto been surrounded has estimated the population of SHAN-SI as amounting to between fifteen and fifty millions; but aided by the light which has of late been shed over the unhappy province, a sober and careful computation would not exceed fifteen millions as its entire population in 1874. During the Ming dynasty its prosperity was at its highest. Princes of the reigning house and their associates had their favourite abodes near T'ai-yuen Fu; but four centuries of neglect, famine, or insurrection have sadly interfered with the population, wealth, and fertility of SHAN-SI. In 1853 the T'ai-p'ing rebels entered from HO-NAN and endeavoured to establish the dynasty of Great Peace, by desolating the southern prefectures and exterminating the inhabitants. The cities along the valley of the Fen, particularly P'ing-yang, show in the ruins of their principal buildings, and the patchwork appearance of their walls, the fury of their onslaught.

DISAFFORESTATION.

The mountains which intersect the entire province would suggest the existence of extensive forests, and as a consequence, a regular rainfall, and unfailing springs from which agriculturists could always obtain the water necessary for their operations; but the ignorance of the people, or the apathy of their rulers, has permitted the hills to be shorn for centuries, not only of trees, but of that luxuriant herbage which, yearly quickening, yearly dying, should form, as it does in other provinces and countries, a sponge to retain the moisture necessary for the constant fertilization of the country. A century and a half ago those patient and accurate observers, the Jesuits, remarked the fact of disafforestation, and Du Halde states of SHAN-SI generally, that "coal in either lumps or cakes is used instead of wood, whereof there is not enough in the province for fuel."

The "patches of earth" in the hills, mentioned by the same authority, "four or five feet in depth, without the least stone," may continue in some places, but the greater portion of them has long since been carried down by the summer floods to form shallows in the Yellow River, or dangerous banks at its mouth.

THE HERO GOD OF SHAN-SI.

The *Hero god* of SHAN-SI is the mythical Emperor Yao, who in the dawn of Chinese history, some 4,000 years ago, had his capital at P'ing-yang, His altars are no more divine, but the province abounds in memorials of his greatness. His remains, enclosed in a coffin of gold, lined with silver, are slung by massive chains in unfathomable waters in a mountain cavern, whose deadly vapours prevent the entrance of curious mortals. Perhaps the veneration of the people would now be gladly transferred to any hero who could bring back some of the water which then prevailed; and the neglected brazen cow which the superstition of a bygone age caused to be erected at the bridge of Hoa-chow, to swallow up the recurring floods, would again command the adoration of the multitude if the stream over which it is the guardian were once more flooded by the mountain rills.

RIVERS NOT AVAILABLE AS COMMERCIAL ROUTES.

The Fen river, which flows by the capital and principal towns of the south of the province, carries the rainfall in its uncertain and shallow channel to the Yellow River, but its torrent-like propensities prevent any but a very inconsiderable traffic being carried on it. Its banks are lined with mining villages, and the singular abundance of coal and iron may in future years render SHAN-SI one of the richest provinces, not only of the Empire, but of the world.

The natural inlet to SHAN-SI is from the Yellow River, where the Fen joins that stream at Tung-kuan, and the magnitude and frequency of the cities thence north to T'ai-yuen, is sufficient indication that this was the great commercial route in former

times. The want, however, of engineering art, the powerlessness of the natives to deal with the caprices of the Yellow River, or the existence of such a trivial obstacle as a broken bridge—which was observed by a scientific foreign traveller, (Mr. J. Morrison, C.E.)—has thrown SHAN-SI into compulsory commercial relations with CHIH-LI, notwithstanding the enormous difficulties of access over the mountains with that province. The opening of Tien-tsin to foreign trade has now compelled the permanent adoption of the mountain route for commerce; and a rugged pass, which should only have been used by smugglers, brigands, or desperate traders, had the Yellow River been kept navigable from the sea, has now become virtually the only road to which SHAN-SI can trust for ordinary commerce, or extraordinary supplies in times of distress or famine.

THE KU-KUAN MOUNTAIN PASS DESCRIBED.

The Ku-kuan mountain pass, commencing at the town of Huai-lu Hien, in CHIH-LI, about 117 miles from Pao-ting Fu, extends about 130 miles to Szu-tieh Hien, some twenty-nine miles from T'ai-yuen Fu, and is thus graphically described by an observant traveller (Rev. Jonathan Lees):—

"Much of the road is along the dry bed of torrents whose violence has impelled benevolent individuals to inscribe on the roads the timely warning against taking refuge from storms under ledges liable to be swept by sudden torrents: 'Beware of the mountain water.' A route started ages ago has been in incessant use ever since, and a track has thus been worn by mere attrition. There is not the slightest approach to a grade. The traveller is often confronted by precipices hundreds of feet in height, and is seldom out of sight of apparently bottomless gullies. In the autumn and winter the valley roads generally follow the beds of streams, but what becomes of the roads when the streams are full is a standing puzzle to the traveller." The condition of this pass during the famine winters, when torrents were prayed for but did not come, will be described below.

WHERE THE FAMINE WAS PRINCIPALLY FELT.

The southern portion of the province of CHIH-LI, WHERE THE FAMINE WAS PRINCIPALLY FELT, consists of an almost uniform plain, extending from the Peiho River in the north to the borders of SHAN-TUNG, HO-NAN, and SHAN-SI, in the south and west. It is traversed in a south-westerly direction by the Grand Canal, or rather by the Wei River, which assumes that name after its junction with the Canal proper near Chang-kia K'eo, and by the Pu-tou River (and its affluents), which, rising in the SHAN-SI mountains near Wu-t'ai Shan, flows in a south-westerly direction to Chén-ting, and thence to Tien-tsin, when it empties itself into the Peiho. This enormous plain was once famous for its fertility, but since the floods of 1871-75, when it was nearly covered with water, owing to the bursting of the Canal and Peiho, its character has been changed. The floods destroyed nearly all trees which had been left standing, the usual ditches for irrigation were obliterated, the river-courses altered, and when the inundation was succeeded by the rainless years of 1876-77, the plain became parched up and incapable of bearing even a moderate crop. Dr. Frazer, a gentleman of many years' experience at Tien-tsin, asserts that the appearance and character of the country, as far as his observations extended, has undergone a complete transformation since the floods. The herbage and crops are now poor and coarse, and the farms very much less productive. The inhabitants, once well-to-do and contented, are poverty-stricken and improvident. The hares and foxes have greatly diminished in number, and the little ground-squirrels, which once swarmed on the plains as they do in Mongolia, have entirely disappeared. The winter winds playing on the parched surface of the ground, which is annually most carefully denuded of the dried rushes and grass, gather up vast dust storms, which in the spring cover and kill the young vegetation; and the ground becomes covered with a white saline exudation fatal to all fertility. At Chu-lu Hien is a considerable tract of land so thoroughly impregnated with salt, that if the soil is mixed with water and left to dry in the sun, a considerable crust of salt results, and the soil can be used again for the same purpose if undisturbed for a year or so. It would be interesting if a scientific survey could be made, and the remarkable changes noted, which have taken place during the last century in the various water-courses of this province. Some streams have disappeared to develop in other directions, and the large lake named Pei-hu, noted in the Jesuits' maps, no longer exists.

ASPECT OF AFFAIRS IN 1877.

In November, 1877, the aspect of affairs was simply terrible. The autumn crops over the whole of SHAN-SI, and the greater portion of CHIH-LI, HO-NAN, and SHEN-SI had failed. No rain had fallen, and the heavens were pitilessly blue. Tien-tsin was inundated with supplies from every available port. The Bund was piled mountain high with grain, the Government storehouses were full, all the boats were impressed for the conveyance of supplies towards SHAN-SI and the Ho-chien districts of CHIH-LI, carts and waggons were all taken up, and the cumbersome machinery of the Chinese Government was strained to the utmost to meet the enormous peril which stared it in the face. The water-courses were crowded with boats, the roads were blocked with carts. Refugees to the amount of some 100,000 poured into Tien-tsin, and were housed in hovels made of mud and millet stalks in the various suburbs.

Typhus fever was rampant, and in the villages of Ta-chih-ku, set apart for the reception of the destitute, it was not an uncommon event for from four to six hundred wretches to die in a single night after the setting in of the cold weather.

On the 6th January a fire broke out at Ta-pei-an—in a refuge provided exclusively for women. The officer in charge on discovering the flames locked the only door and ran away. Two thousand and seven hundred women were consequently burned to death in three hours. A foreigner passing at the time of the conflagration luckily made an aperture through the wall, or the tale of victims would have been nearly five thousand.

Corpses were scattered all over the plain, the foreign settlement swarmed with starving beggars, who, while they excited the commiseration of observers by sweeping out of the dust the grain which leaked from the cargo, did not fail to improve the occasion, when apparently unobserved, by digging knives into the grain sacks, and having filled their capacious sleeves from the resulting stream, running away to feast on their booty. The loss on the various grain stuffs during their conveyance from Tien-tsin to Huai-lu Hien was very great, but not so large as that sustained during its transit over the Ku-kuan Pass. That mountain trail, for road it can hardly be called, is divided into the following sections and distances by ruined guard-houses:—

Huai-lu Hien to E. gate	32 *li*
E. gate to N. gate	65 *li*
N. gate to Wall (Ku-kuan)	8 *li*
Ku-kuan to W. gate	40 *li*
W. gate to Ping-ting Chau	55 *li*
Ping-ting to S. gate	5 *li*
S. gate to Szu-tieh	180 *li*

In all, reckoning 3 *li* to the mile, 130 English miles in length.* During

THE WINTER AND SPRING OF 1877-78

the most frightful disorder reigned supreme along this route. Huai-lu Hien, the starting-point, was filled with officials and traders, all intent on getting their convoys over the pass. Fugitives, beggars, and thieves absolutely swarmed. The officials were powerless to create any sort of order among the mountains. The track was frequently worn out, and until a new one was made, a dead block ensued. Camels, oxen, mules, and donkeys were hurried along in the wildest confusion; and so many perished or were killed by the desperate people in the hills for the sake of their flesh, that the transit could only be carried on by the banded vigilance of the interested owners of grain, assisted by the trained bands or militia, which had been hastily got together, but some of whom were armed with breech-loaders. The carriage of salt to SHAN-SI was prohibited by the governor, owing to the scarcity of pack animals. Night travelling was out of the question. The way was marked by the carcases or skeletons of men and beasts, and the wolves, dogs, and foxes soon put an end to the sufferings of any wretch who lay down to recover from, or die of his sickness in those terrible defiles.

* "Journeys in North China." By the Rev. A. Williamson.

MURDER WAS VERY COMMON,

and if the officials could not prevent it, they could warn the wayfarers that the Imperial authority was still potent enough to exert itself on such culprits as came within its grasp, for human heads formed a constant decoration in conspicuous places along the route. Broken carts, scattered grain-bags, dying men and animals, so frequently stopped the way, that it was often necessary to prevent for days together the entry of convoys on the one side, in order to let the trains from the other come over. No idea of employing the starving people in making a new or improving the old road ever presented itself to the authorities, and passengers, thankful for their escape from the dangers of the journey, were lost in wonder that the enormous traffic was possible.

At Szu-tieh the path ceases, and the traveller towards T'ai-yuen Fu, already impressed with the magnitude of the famine, would begin to realize in their fulness the

HORRORS OF THE DISASTER.

Industry had stopped, no sound of welcome or reprobation reached him from the villages as he passed along — only everywhere the silence of stupefied misery to which no alleviation could come. Starved men, crawling along and seeking for assistance which they did not expect, died on the roadside in the bitter cold. Women barely able to support the burden, were seen carrying their dead children for burial where the dust or snow was thick enough to conceal them. Magpies, crows, hawks, and dogs, were feasting undisturbed on corpses which no one cared to bury; and gangs of desperadoes, living in the security of the hills, rendered the passage of the roads a terror to those who tried them unarmed, or in no considerable numbers.

A famine village could be detected at once by the absence of bark on the few trees which generally surrounded them, or of woodwork in most of the houses. Children lying about in sheltered corners, conspicuous for their enormously distended stomachs, the result of existing on the roots of rushes, on poisonous barks or leaves, and fat clay, were awaiting the inevitable end. While in the ruined houses the dead, the dying, and the living were found huddled together on the same stone bed.

During the four bad years everything saleable had been disposed of, the beasts of burden had been killed and eaten, and the domestic dogs, driven by hunger to feast on the corpses everywhere to be found, were eagerly caught and devoured when the chance occurred, by the starving people. Women and girls were sold in troops to traffickers, who took the opportunity of making money in this abominable manner, and suicide was so common as hardly to excite attention. The mass of correspondence sent by foreigners and natives who became engaged in the work of relief, contains descriptions so revolting to every feeling of human nature, that they had better remain buried where they are. One feature, however, that of

CANNIBALISM,

deserves a passing notice. Residents in China, from their knowledge of the sublime contempt which the Chinese usually show for death, are loth to believe that any extremity would induce them to partake of human flesh; but with every desire to disbelieve in the hideous statements of late so common, the impartial inquirer must confess to their truth. During the T'ai-ping rebellion, cannibalism was pretty common, especially at the final siege of Nan-king, and foreign residents at Shang-hai may recall the account which appeared in the papers there of the capture, and subsequent roasting, of a rebel leader, and of the consumption, by the Imperial soldiery, to make them brave, of the heart and other organs of the murdered man. But the real T'ai-ping rebels, and most of the Imperial braves in the war of the rebellion were little better than savages, and the stigma of their misdeeds could hardly be applied to the general inhabitants of China.

Reference to the horrible particulars contained in Bishop Tagliabue's and the Rev. Mr. Hill's reports must satisfy the inquirer on this revolting subject. A Chinese statement forwarded by Mr. Richard gives the names of eleven villages in which two-fifths of the dead were eaten; in one of them, An-chang, as many as nine-tenths; but no period is mentioned, and the report is doubtless exaggerated. The vengeance of both the authorities and people seems to have been exercised on the wretched offenders, who were only obeying the supreme law of self-preservation, and the fact is patent, from the severity of the punishments recorded, that cannibalism is received with as much detestation in China as it it would be in Western countries.

The mortality continued so frightful during last winter and spring, that pits were dug outside the towns, into which the uncoffined dead were flung. Professional beggars all died, not a

ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. 1.

The Pilgrim setting out on his journey, and leaving home and friends behind.

play-actor remained in the province, and one Protestant distributor states, with no little satisfaction, that the heathen priests had disappeared in consequence of the famine.

EFFORTS FOR RELIEF BY THE AUTHORITIES.

The Chinese officials were not idle in the meanwhile in their efforts for relief. Tseng Kuo-Chuan, the governor, an able and benevolent man, brother of the famous Viceroy Tseng Kuo-fan, and uncle to the minister to England and France, continually memorialised the throne concerning relief, suggesting the sale of offices and even a foreign loan as a means for raising the necessary funds. On the 11th November, 1877, the Gazette contained a memorial in which he states: "All the hopes that had been entertained of an autumn harvest have been extinguished by the continual drought, and it has not even been possible to get the seed into the ground for the autumn sowing. The great extent of the country and the long duration of the drought, have combined to strip the southern section of the province absolutely bare. There remains neither the bark of trees, nor the roots of wild herbs, to be eaten. The land is filled with the sound of lamentation, and the corpses of those who have perished by starvation are to be seen on every wayside." He further states "that seventy-six sub-prefectures, departments, and districts were under the dreadful visitation. No less than three or four millions of people were reduced to absolute want."

In December, ten more districts were added to the list, and the price of grain-stuffs still advancing, Tseng again implores the throne, that the money, taels 200,000 allotted him by decree might be sent, and that KIANG-SI and HU-PEH should contribute 60,000 piculs of rice. In January, 1878, Tseng informs the Emperor that 1,000 people are dying daily, and that six millions must be at once relieved. The special Famine Commissioner sent to co-operate with Tseng memorialises on the 16th February, reporting "that the soil of SHAN-SI was baked to the consistency of a brick, and that at two districts alone, Tseng-tai and Sang-cheng, there were 430,000 applicants for relief. That all the furnaces in the iron districts were suspended. The roads," says he, "are lined with corpses in such numbers as to distance all efforts for their interment; whilst women and children, starving and in rags, know not where to look for the means of keeping body and soul together. The distinctions drawn a short time ago in respect of the degree of impoverishment in individual cases have now disappeared. All are equally reduced to utter starvation."

Mr. Timothy Richard writing from T'ai-yuen on the 1st of January, 1878, but whose letter was not received until February, says: "The names of eight or nine millions of people are down for relief, viz., HO-NAN two, SHEN-SI and CHIH-LI about one, and SHAN-SI five or six millions. The people sell their lands, pull down their houses, sell their wives and daughters, eat roots and carrion, and even the use of clay and refuse is nothing strange, but a constant occurrence. The news has reached us from more than one source that children are being boiled and eaten."

The Viceroy of CHIH-LI made vigorous efforts to co-operate with Tseng, and at the same time to relieve the starving thousands of his own province. His urgent and very practical memorials to the throne were at once assented to, and a sum of about half a million sterling, and a large quantity of grain, were collected for distribution in CHIH-LI.

THE MEANS EMPLOYED

in giving the relief seems to have given general satisfaction, although, as might be expected, instances of fraud, to which it is useless to make further reference, were not infrequent. The nearness of Tien-tsin, and the enormous quantity of grain stuffs to be obtained there, rendered the relief of CHIH-LI comparatively easy. The case was widely different in SHAN-SI, whither a total of four millions of taels was sent from Peking and the provinces, besides huge quantities of grain. To show the difficulties which had to be overcome, an example may be given. To meet the distress still existing at the beginning of 1879 at P'ing-yang and fifty-six neighbouring districts (hiens), a final grant was ordered from SHAN-TUNG of 1,200,000 tow of grain, and 200,000 taels for the expense of transportation *via* Huai-lu and the Ku-kwan pass. The governor, however, requires taels 1,000,000, the cost of carriage from Huai-lu to P'ing-yang being 48 cash per catty plus fee to the guard. The transport of 1,200,000 tow of fourteen catties will therefore amount to 806,400,000 cash, or taels 672,000, at the rate of 1,400 cash per tael for one portion of the journey only. The cost of conveyance from SHAN-TUNG through CHIH-LI to Huai-lu, and from P'ing-yang to the outlying districts, probably an equal amount, must be added to this, and the authorities will require to borrow the sum required before the grain can be brought to them. Owners of carts and pack animals carefully abstain from visiting the SHAN-TUNG frontier, where they are sure of impressment by the authorities; and every obstacle imaginable seems to have stood, and still stands in the way of getting at the relief so plentifully provided.

FORMATION OF COMMITTEE AT TIEN-TSIN.

On 14th March, 1878, a meeting was held at Her Majesty's Consulate to consider the request made by the Shanghai Committee, through the Rev. Mr. Muirhead, that a committee should be formed at Tien-tsin to co-operate with Shanghai; receive and forward to their destination funds sent for famine relief, and generally to aid in the scheme. The following gentlemen consented to act:—

R. J. Forrest, H.M's Consul ... ... } Chairmen.
G. Detring, Commissioner of Customs }
O. N. Denny, U.S. Consul;
W. Forbes, British Merchant;

and a representative of each of the Protestant missions.

It was at the same time resolved that the distribution should be entirely unsectarian in its character, and that distress should be the only claim to the funds, and to distress only would they be given. While it was admitted that the province of SHAN-SI, from its greater extremity of distress and distance from any relief base, merited the earliest attention, it was resolved, if funds permitted and opportunity served, to attempt some distribution of relief in the province of CHIH-LI.

DISTRIBUTION OF THE RELIEF FUNDS.

The chief difficulty was to find a sufficient number of distributors, and it was necessary to trust entirely to the various missionary bodies for agents in the work. Many came forward with great alacrity; and as funds began to flow in fast, the work was begun by forwarding taels 15,000 in charge of the Rev. David Hill to T'ai-yuen Fu, where the Rev. Timothy Richard had already commenced relief with funds supplied from other sources. From the departure of Mr. Hill the work went on steadily and well, until the partial success of the autumn crops practically ended the famine. A total sum of taels 125,487,858 has to date passed through the hands of the Tien-tsin Committee, of which a small balance still remains for distribution.

It must be borne in mind that there was neither organization nor plan, and but little experience to assist either the Committee or distributors. When called upon to deal with the magnificent charity confided to them, the need was so urgent that the promptest action was necessary; and it should be a satisfaction to the contributors to know that at the conclusion of the work but few mishaps have occurred, fewer mistakes, and that the money has, with the exception of a small percentage, reached and relieved the people for whom it was intended.

MODE OF DISTRIBUTION.

A question of no little difficulty presented itself at first starting, whether the distribution should be in grain or money. Inquiry proved that the various food staples were still to be purchased in all the great trading centres, although of course the price was enormous. The discount on bills of exchange for SHAN-SI and other afflicted districts was great, and much uncertainty prevailed whether the inland banks would be able to meet the drafts on them, when presented, at all events in the time named. The Tien-tsin Committee, however, after mature inquiry, came to the conclusion that it would be impossible to send grain convoys to SHAN-SI except at enormous risk and expense, and it was agreed to send money. The Chinese authorities said they would find bills, and at a better rate than Mr. Forbes offered to get them for, but after some delay it was discovered they could

not do so; the hard silver was therefore sent in carts under the protection of an officer and some troops provided by the Taotai. The Committee paid all expenses, which, with a present to the guards on their return journey, did not amount to a quarter of one per cent. on the sum sent, as against seven or eight per cent. which would have been lost on doubtful bills. The money, including all subsequent supplies, arrived in perfect safety, and it is a matter for congratulation that the plan of distributing hard coin has proved a great success. The recipients, by the practice of small economies and contrivances unknown to outsiders, were able to make their donations assist them in a hundred different forms; and those who were living on straw and reeds ground up with a little mud or chaff, or boiled bark, were able by the addition of more substantial food, which the relief money put within their reach, to tide over the time pretty well until the autumn harvest was cut.

THE DISTRIBUTORS IN SHAN-SI.

Messrs. Timothy Richard, David Hill, A. Whiting, and Joshua Turner undertook the work in SHAN-SI, and men better fitted for it would be hard to find. It would be invidious to make any distinction in recording the services of this devoted band, but Mr. Richard, whose Chinese name, Li Ti-mo-t'ai, is known far and wide among all classes of natives, stands out so prominent that he must be regarded as chief of the distributors. He had experience in 1877 in similar work in SHAN-TUNG, and by his great tact and power of organisation has been a powerful agent in bringing the relief through to a successful termination. He and his friends were well and honourably received by the Governor, Tseng, and the Famine Commissioner Luan Yao-heng; districts were allotted to them; and every sort of assistance afforded which lay in the power of the local officials. If they came across the misdeeds of the Wei-yuans, they endeavoured to rectify the harm done, and by their tact and judgment appear to have turned the petty but inevitable annoyances to which they were sometimes exposed, into real advantage to the cause.

FAMINE FEVER.

The magnificent sobriety of the Chinese, or their acclimatization through many generations, render them little liable to the diseases which kill so many Europeans; but typhus fever, a direct result of the famine, which broke out in the winter of 1877, slew thousands upon thousands that the famine had spared. The distributors were of course fully exposed to the contagion. Mr. Whiting, of the American Presbyterian Mission, died early in the year, and his grave in the cellar of a ruined house is not the least noble in the valley of Fen.* Yuan Pao-hêng, the Famine Commissioner, followed next, and a large number of the assistants employed in distributing died, or where disabled by typhus. In CHIH-LI, Mr. Barradale, of the London Mission, followed his wife into the tomb on the 23rd May. The wife of the Rev. Mr. Hall, of the Methodist Mission was taken with typhus, and awoke from a long delirium to find that her husband had, during her unconsciousness, contracted the disease and died. Three French sisters of charity perished at Tien-tsin. Mr. Turner, of the China Inland Mission, and Mr. Smith, of the American Board, survived fearful attacks, and not one of the little band has escaped without a severe shock to his health. The list of the gentlemen who gave their services will be found in the annex, and a braver or more unselfish band it would be difficult to find.

APPRECIATION OF THE HELP RENDERED.

As far as the native authorities were concerned, it must be admitted that at first the great bulk of them would rather have had no foreign relief, as they could not divest themselves of a dread of some concealed and ulterior design, a feeling which is in no wise difficult to understand. When, however, the fact was patent to them, in the spring of 1878, that the fund had been collected and would be properly distributed, two men came to the front, who from their official elevation and influence compelled the submission of the subordinate officials. Li Hung-chang, Grand Secretary and Viceroy of CHIH-LI, and Tseng Kuo-chuan, Governor of SHAN-SI, threw themselves heartily into the work when they saw it was a reality. The reports from SHAN-SI, appended, and other advices recently received, show what assistance was rendered officially there to the foreign distributors, and the writer must accord his appreciation and gratitude for the constant co-operation and assistance of H. E. Li Hung-chang in the work. In SHAN-SI the distributors came early face to face with a very grave danger. With every desire to free themselves from all native official control, they soon learned that any distribution made in the districts where the Chinese had started no relief would inevitably lead to an insurrection among the desperate inhabitants, who have hitherto been accustomed in times of distress to join their disaffected neighbours in HO-NAN and SHAN-TUNG, and carry fire and sword from the Yellow River to the valleys of the Han and Yang-tsze. A few foreigners giving help where the mandarins were doing nothing would have excited the people at once, and the pillage of one or two Yamêns, and the murder of a few Wei-yüans, would have been the signal for a general conflagration. Mr. Richard and his coadjutors were compelled by this grave danger to confine their operations to such localities as were pointed out by the authorities, but the mandarins were at the same time compelled to exertions which they otherwise would hardly have attempted. It may be fairly stated that while the foreign relief at one time, but for the extreme good sense of the distributors, gave cause for much political uneasiness, it eventually, by the emulation which it excited, prevented an insurrection with which the Chinese Government might have found it hard to deal.

The appendices, being answers to a series of questions put with the consent of the Shanghai Committee, will fully explain the methods adopted by the distributors of the foreign relief. In SHAN-SI, at the end of September, 1877, Messrs. Richard, Hill, Turner, and McIlvaine assisted 100,641 people, at a cost of taels 52,745; of which sum, taels 51,890 were forwarded by the Tien-tsin Committee, the balance having been sent prior to its formation or taken thither by Mr. McIlvaine. The actual cost of the relief of each individual would appear therefore to amount to fifty-two tael cents.

Of the number relieved, Mr. Richard superintended 40,201, and Mr. Hill 45,440. Both these gentlemen kept very accurate records, but Mr. McIlvaine's estimate he himself admits to be rather doubtful. The plans chiefly adopted were:—

1st, to give at different times to the worst cases enough money to enable the recipients to live on until the autumn harvests, and 2ndly, to make grants alternately with the official relief given.

SIR THOMAS WADE'S STATEMENT,

That a guinea would save a life, was perfectly correct when he made it; but by the time the money was ready to be handed to the sufferers, late in the spring, a much smaller sum sufficed for the same purpose. The Chinese authorities then estimated that six cash per diem was ample relief for one man, and if this calculation was correct, a tael—or say six shillings, and equal to 1,400 cash—would support a sufferer for some 233 days, or quite down to the autumn harvest.

In June, Mr. Richard had begun to interest himself on behalf of some of the poorest orphans of T'ai-yuen, and had fixed on a temple in which to locate them, when the Governor, Tseng, informed him that he would undertake such an institution in the city, and forwarded the rules under which he proposed to conduct it. Mr. Richard thereupon, with the Governor's approval, commenced a systematic relief to the orphans, widows and aged, in some scores of the surrounding villages. In September, 1878, seven hundred and forty-four names were enrolled under the superintendency of Mr. Turner, and on the 17th January, 1879, the numbers were:—

Orphans	822
Aged and Widows	334
Total,	1,156

* Since the above was written, the Governor, Tseng, placed at the disposal of Mr. Richard the sum of taels 400 to send Mr. Whiting's remains to America. The deceased gentleman's friends, however, not approving of the plan, the money was not accepted, but the Governor gave a cemetery instead, where the remains now repose.

The Chinese sometimes call typhus the goat's-hair disease, asserting that a quantity of coarse hair is found under the fever spots, which, if cut out, brings the disease with it. Pere Wynhoven tells me he has seen the operation performed several times, and although exceedingly painful, it was always successful. He challenged me to make his statement known.

Mr. Hill, at P'ing-yang Fu, has adopted a similar plan with the approval of the officials, but no returns have as yet reached Tien-tsin. With the balance of taels 3,472 remaining in September last, and a further sum of taels 26,702, which have just been received at T'ai-yuen from Tien-tsin, the distributors in SHAN-SI will be well provided with money to support orphanages and relieve widows and aged people for some time to come.

In CHIH-LI and NORTH SHAN-TUNG

Mr. Lees relieved	14,691
,, Stanley and friends	18,405
,, Lowry	5,377
,, Innocent	6,531
Messrs. Budd, Morse and Farrago	84,696
Père Wynhoven	6,000
Total,	135,700

at a cost to the Tien-tsin Committee of taels 42,199, or 31 tael cents per head. The returns for CHIH-LI are, however, admittedly not reliable, and Père Wynhoven has sent none. That a much smaller sum would be required to give substantial relief to an individual in CHIH-LI than in SHAN-SI, can be accounted for by the proximity of Tien-tsin with its vast stores of food, and the facilities which exist in the way of canals and roads to convey grain to the afflicted districts. Besides the above amounts, considerable sums were expended by the various religious societies through special agents; but as the purpose of this report is only to show what was effected through the Tien-tsin Committee, detailed notice of their action cannot be attempted here.

The Roman Catholic missionaries, it should, however, be mentioned, played a very important part in the work of relief, their permanent and very extensive establishments in the stricken districts giving them greater facilities for going among the people than were enjoyed by the missionaries of other denominations. All the money distributed by them from the Famine Fund, excepting the small sum handed to Père Wynhoven, was given by the Shanghai Committee, and whatever statistics were returned will properly be included in the Shanghai Report.

If it is impossible to arrive at accuracy with regard to the numbers actually relieved by the foreign fund, it may be imagined that it is equally difficult to determine the number of those who perished of famine and the subsequent pestilence. Mr. Richard says, of his district, 30 per cent.; Mr. Hill 73 per cent.; and Mr. McIlvaine three-fourths, of the population actually died. In CHIH-LI Mr. Lees computes the loss at one-fifth, Mr. Stanley at one-third, and Mr. Lowry at 20 per cent. The authorities are assured that in SHAN-SI five millions and a half, in HO-NAN one million, in SHAN-TUNG half a million, and in CHIH-LI two millions and a half have perished, and there is unfortunately too much reason to believe that the enormous total of 9½ millions is substantially correct.

At present matters are slowly improving. CHIH-LI has gathered a half-crop of grain, SHAN-SI about a third, and the prospects of the spring harvests in 1879 are very favourable in both provinces. But in some districts there remains barely half the population, and many a tract of fertile country is covered with rotting millet because the owners have all died. A considerable portion of land is uncultivated for a like reason. A pestilence of dysentery beat out typhus as soon as the harvest was gathered, and the stomachs of the people were inflamed by too great indulgence in the unaccustomed food. But a province in China recovers its population and prosperity sooner than any other place in the world; and the vast districts along the Yang-tze, which some fifteen years ago were converted into deserts by the rebellion, now show but few indications of that fearful scourge. What the future will produce who can tell?

IN SHAN-SI THE CAUSES WHICH PROMOTED THE FAMINE WILL STILL EXIST.

No measures will be taken either to plant forests on the hills or to prevent the destruction of whatever trees remain. The Yellow River will continue unmanageable and unnavigable, and the Ku-kuan Pass, unaltered and unmended, will remain the great, if not the only commercial route by which supplies can be conveyed from CHIH-LI and the treaty port, Tien-tsin. The existence of a drought in CHIH-LI can be shorn of its bad effects could a little energy be developed among the officials. It is simply monstrous that a large and generally fertile plain should be allowed to dry up into a saline desert, when the accidental bursting of the banks of one of the rivers traversing it can flood it in a week with fresh water. A few canals, and the necessary floodgates, weirs, and pumping machinery, would place the inhabitants of the south of CHIH-LI beyond the reach of the misery they have endured since 1871. The Viceroy is alive to the fact, and has sent for plans, specifications and prices, to an eminent firm of hydraulic engineers; but whether anything will result from his inquiries it is hard to predict. His progressive ideas—and he is essentially progressive—are generally strangled by the system which surrounds him; and a useful work of imperative necessity would be vetoed from Peking, where the anti-foreign party is supreme, not because the scheme is doubtful, but because foreign machinery and foreigners would have to be employed.

That the distribution of the Relief Fund has produced, and will still produce

GOOD RESULTS

as far as our intercourse with the Chinese people is concerned, cannot be doubted. The distributors have got through the wall of native exclusiveness, and have really been brought face to face with Chinese domestic life. In SHAN-SI, moreover, they have been acting in cordial co-operation with the highest officials, who have not been reluctant to acknowledge their devotion and services.

The latest advices from both SHAN-SI and CHIH-LI will form a satisfactory termination to this Report. Mr. Richard, under date of 14th February, 1879, says, "The distress here (P'ing-yang Fu) is far less than last year, and if good rain falls in spring, there will be no need of our distributing relief after the beginning of June. Even now very few indeed die of starvation, and the price of grain is reduced from five or six times to only double the price." Mr. Lees, who has just returned from the districts in the south of CHIH-LI, has handed back the sum given him for relief there, as there were hardly any *bona fide* applications for it. The autumn crops were sufficient for the decreased population; and the prospects of the spring harvests are so promising, that the people are once more contented and busy. That this promise of peace and plenty may be fully realized is the ardent prayer of all who have known the unutterable misery through which the inhabitants of Northern China have recently passed.

R. J. FORREST, *H.M. Consul,*
Chairman and Hon. Treasurer, Tien-tsin Committee.

Tien-tsin, *1st March*, 1879.

Mr. Muirhead's pamphlet also contains a valuable report from W. C. Hyllier, Esq., of H.B.M. Consular Service, who visited the famine districts, and letters from Messrs. Richard and Scott, together with a list of the names of all the distributors, other than Roman Catholic missionaries, engaged in the relief of the distressed. We hope to be able to present some of this valuable information in future numbers, but have only space now to subjoin the list of the distributors in the PROVINCE of SHAN-SI.

1877–9. Rev. T. Richard, English Baptist Mission.
1878. Rev. A. Whiting (dead), American Presbyterian Mission.
1878–9. Rev. D. Hill, Wesleyan Mission.
1878–9. Mr. Joshua Turner, China Inland Mission.
1878. Rev. Jasper McIlvaine, American Presbyterian Mission, North.
1878–9. Rev. Canon Scott, Society for the Propagation of the Gospel in Foreign Parts.
1879. Mr. George Clarke, China Inland Mission.
Mr. Drake, China Inland Mission.
Mr. Eiliston, China Inland Mission.
Mr. Parrott, China Inland Mission.
W. C. Hyllier, Esq., H.B.M. Consular Service.

Encouragements in Itinerant Work.

"DURING the last few days," wrote Mr. Judd some time ago from Wu-ch'ang, "we have had several visits from a gentleman from HO-NAN. He appears to have become much interested in the Gospel, so far as we can judge. He says he first heard of it when he met Messrs. M. Henry Taylor and G. W. Clarke in Kwei-teh Fu about two years ago. It appears that something Mr. Clarke said to him aroused his interest. They met in a Chinese inn for one evening only. He is returning to HO-NAN, he says, fully purposed to worship the living God."

"Lao Lei, the man who has travelled with Messrs. Baller, Cameron and others, intends starting to-morrow for his native place in SHEN-SI, where he purposes preaching the Gospel to his friends and neighbours. I think he first became enlightened by meeting with some of our brothers on their travels. These are surely instances of spiritual results from some of the itinerant work."

Work in Chung-k'ing, Si-ch'uen Province.

FROM THE DIARY OF MR. G. PARKER.

THE spirit of intelligent interest which has been remarked by all our workers who have stayed for a longer or shorter time in this city, makes us the more thankful that it has been one of the first to be opened to the Gospel. Whether we regard the extent of the province of SI-CH'UEN, of which it is the commercial capital, or the geographical position of the province, so central for Western China, and not merely bordering on THIBET PROPER, but containing many Thibetan and other tribes, we cannot be sufficiently thankful for an opportunity of preaching the Gospel there. Nor can we doubt that the good seed so willingly received by many will be found ere long to be bearing fruit in the conversion of numbers who in their turn shall prove to be light-bearers to their countrymen. For this let us earnestly pray.

Tuesday, 28*th*.—This week has been one of incessant calls from well-disposed persons, who come to pay their respects. I have been sitting in the reception-hall from morning worship till dusk, reading my Chinese Testament when not conversing with guests.

A man who stayed a long time with me to-day is, I verily believe, on the Rock. He well remembers all I taught him on a previous occasion. He is on a visit for a few months to friends; I hope when he goes back to the KWEI-CHAU province he will take the light back with him. He is a man of a warm temperament, much like a soldier I met at Han-chung, in the SHEN-SI province, who seemed to drink in the good news with joy.

Thursday, 30*th*.—Three companies of women came to-day, one party from a village 30 *li* (10 miles) distant.

A Roman Catholic lady from the neighbourhood also called and spent some time in conversation. I presented her with a copy of the New Testament, which she reads fluently. May God open her eyes.

Thursday, 6*th*.—Since the festivities began, between two and three hundred women have been among the guests; probably most of the villages within a short distance of Chung-k'ing have had their representatives.

Friday, 14*th*.—To-day I accompanied Mr. Burnett and his teacher to the street to sell books. In several places we got large and attentive audiences. The teacher is a senior wrangler, and we quite hope the truth is having an increasing influence on him; his going with Mr. Burnett on the street, and acting as interpreter while he sells the books, is quite his own proposing. Messrs. Burnett, Clarke, Riley, and I, went to his house to a feast; they came to us the next day. We were introduced to all the family—brother, sons, son-in-law, and nephew—and sat down to talk with them.

The father gave up idolatry a few years ago through the influence of a Romish priest, who is reported to have

Drawn and engraved] THE SCHOOL OF THE AMERICAN METHODIST EPISCOPAL MISSION, SHANGHAI. *[by a native engraver.*

been sent back to Europe owing to his evangelical tendencies. The family never joined the Romanists, so the son says, because the idea of having a woman for a god did not please them. The family is one of the most influential in the city.

Saturday, 15*th*.—The Fu-tai's secretary and another gentleman called this morning; they were most affable.

Five Mohammedan women came in the afternoon; they make much of the fact that they do not worship idols, and do observe a "worship day." Both Roman Catholics and Mohammedans, at first contact, think us to be the same as themselves.

A company of four women from the country were brought in by an old woman, whose face I recognized as having been one of my recent visitors. I remarked on our having met before, and asked her if she could repeat anything of what she had then heard. She pointed to heaven, and then to her heart, to intimate that I had talked of God and man's heart; she told that she had not worshipped idols since her first visit, and did not intend to do so again.

I think there could scarcely be a more promising field in heathendom for a lady than Chung-k'ing. Alas! there is no one here yet to care for the women. What glorious results might be gained if some lady could visit all the villages whence women have come to see us!

Tuesday, 18*th*.—Three Romanists at worship to-day: ten women came in and stayed also.

Saturday, 22*nd*.—Four companies of visitors came in this morning, two of men and two of women. In one company I noticed two who were present yesterday afternoon, with about twenty others.

Sunday, 23*rd*.—A doctor from a neighbouring district city was deeply impressed as I opened up to him the leprosy of sin by which we are all diseased. I pointed out the miracles of mercy wrought by Christ, and His sufferings and death to cure us. He stayed some time, and asked leave to come daily that he might understand the way.

Two Mohammedan women came in the afternoon, one of whom was present with the last group of co-religionists. Later on I had the most interesting audience that has been gathered in the walls of the hall. The room was full of young men, who sat and listened for a long time. One, who had just come back from the country, had paid us his first visit the day before he left the city. I am glad to see that many are interested, but they seem to be mostly non-residents.

I had intended to start on Monday for a journey by road, taking the south of the Yang-tsi, but God is working here, and I cannot move until relieved.

Sunday, 2*nd*.—Yesterday we had visitors all day long. To-day two women came to worship who have not been present on previous occasions. Two men and two groups of women came in the afternoon.

Tuesday, 4*th*.—Yesterday visitors occupied us all day long. To day I had a very encouraging talk to about a dozen young men.

A most lady-like young woman came with her attendants, and comprehended all I said most readily; she has been a Romanist for two years.

A boy seven years of age was brought in by his godfather. He had been dedicated to the gods on account of recovery from illness in infancy. The illness is now supposed to have been caused by the displeasure of heaven at the marriage of his father and mother, so the child is made over to another man and wears a priestly robe.

On expostulating with the man on the delusion they were under, and on the sin of fearing other than the one true God, he took the earrings out of the child's ears, took the bracelet off his arm, and stripped him of his coat. I wished to give him the equivalent for them, but sent him with the things to get the father's consent.

Two companies of women came in, and seemed a good deal interested in the truth.

I had a long talk yesterday with an applicant for baptism. He acquires the knowledge of the truth rapidly, but I am not quite satisfied as to his having undergone a change of heart.

Thursday, 13*th*.—After three women had gone, an old man, Mr. Chang, stayed and talked for some time. I fully think he is trusting Jesus. He comes in again and again with his little grandson. He is a native of Canton, and came here when a youth.

Three young men were quite impressed with the story of Christ's substitutionary work. Later on, three women seemed to drink in the truth, and said they wanted Jesus to be their mediator. Another group came afterwards, but more from curiosity than to hear.

Saturday, 15*th*.—A continual stream of visitors all day long.

Tuesday, 18*th*.—Besides Mr. Wang, a Roman Catholic and a third man (both of whom have been here for several Sundays) were present.

An old man, who reads every book I lend him, came to ask for the loan of a New Testament: he is, I think, not far from the kingdom.

To-day I have had many visitors. One woman has been most attentive on each visit, and is most anxious to learn all she can.

Tuesday, 25*th*.—The sun shone out to-day, and old Mr. Chang found his way in with his grandson. During the late wet weather he has read through nearly the half of the New Testament.

A silk merchant's assistant, named Ma, also called; he was a visitor here in the tenth month of last year, and was very earnest in seeking the way of pardon. Since then he has been away on business; but he has lost no time in coming to us on his return.

Thursday, 27*th*.—An inferior military officer came to-day and made minute inquiries. He professed a sincere desire to enter the religion.

Friday, 28*th*.—I had two most interesting groups of females to-day. One woman was most attentive and inquisitive, particularly inquiring when some ladies would be coming to Chung-k'ing: when they came she would join the religion.

Monday, 31*st*.—Mr. Wilson's colporteur arrived from I-chang on Saturday, poorly. He had been attacked by three men at Kwei-fu.

Tuesday, 1*st*.—A Mr. Li, employed in one of the three foreign stores, had heard Mr. John preach at Han-kow on Christ feeding the five thousand. He had evidently been much impressed, and came, on arriving at Chung-k'ing, to hear more.

One of the four women who came encouraged me much by the readiness with which she repeated the substance of what I had been saying, each time I paused. It is probably not polite for women to stay long, for they seldom remain more than ten minutes.

Wednesday, 2*nd*.—Mr. Ma came to-day and underwent a good examination on the faith and duties of a Christian. I am greatly pleased with his earnestness.

Work in Ts'in-chau, Kan-suh Province.

FROM MR. G. F. EASTON.

NO MISSION premises have as yet been secured in this province, but our friends have occupied very satisfactory quarters in an inn, and have been visited there by numerous inquirers. From time to time journeys are taken to cities in the neighbourhood, or to more distant places, and a gradual diffusion of Gospel truth must result. Mr. George King accompanied Mr. Easton on his third visit to KAN-SUH, and assisted in the work there till his return to Wu-chang; since which time Mr. Easton has been labouring alone. We ask much prayer for this solitary worker, who has no Christian native helper with him, in his remote but privileged sphere of labour. May health be continued to him, and much success in work cheer and encourage him.

INQUIRERS.

WE constantly receive a number of visitors in our inn, and lately we have been pleased to see that not a few have come on purpose to inquire more about the Gospel. They have read our books, heard our preaching, and come for further information. One man reads his books night after night by the light of his opium lamp, and has really got a very intelligent understanding of the Gospel: he is now reading the New Testament.

Another young man of some literary education is very much struck with the substitution of Christ, and with the fact that the Gospel is extended to all nations, and to every class of people.

A HU-NAN man of ability, designated T'ang Ta-ren, is in the habit of reading the "Evidences of Christianity" to his friends, and discoursing upon it. When he meets with difficulties he comes to us for further information. His last definite inquiry was concerning the resurrection.

Heads of villages have also been to buy or beg a book and a few sheet tracts for their villages. We find the "Evidences of Christianity" a valuable book, and highly appreciated by those who read it.

FAMINE RELIEF AND OPIUM-SMOKING.

The famine money we have used in this neighbourhood has formed an additional link between us and the people; but what would unite them more closely would be some reliable medicine, or at least a good prescription for the cure of opium-smoking. The mandarins have effectually stopped the sowing of opium this season, and the Tao-tai has issued a proclamation allowing smokers three years to cure themselves of the habit, after which no mercy is to be shown.

Some are very disturbed about it, and several earnestly asked Mr. King to see what he could do for them while down in the south, promising that the whole city would *K'oh-t'eo* (bow the head to the ground) if we could but cure a number, more or less, of them.

It is probable that a good prescription, or better still, the medicine, would win the people to us in any part of the province. A medical missionary would probably find little or no difficulty in either travelling or settling anywhere. We are frequently asked for medicine, and have made some friends with the aid of a little camphor or chlorodyne.

Faithful unto Death.

BY MR. JAMES WILLIAMSON, OF FUNG-HWA.

BE THOU faithful unto death, and I will give thee a crown of life. (Rev. ii. 10). These words of promise are surely applicable to poor Seng Le-ping, whose sad end is described in the following account, sent us by Mr. Williamson. The poor man lost his reason, but not his piety; and his mistaken determination to convince his whole clan of the vanity of idolatry by destroying their idols, and his persistence in the face of danger and death itself, were actuated by a sincere desire to free *his* "kinsmen according to the flesh" from what he knew to be a soul-destroying error. Well will it be for many of us, to whom so much more has been given, if we be found as faithful in our discharge of duty as he endeavoured to be. It is one of the great encouragements of our work to know that this poor man is not alone in his fidelity; that there are *many* faithful Chinese Christians, sound in mind as well as true in heart, who *have* suffered, and *are* suffering much for Christ and for their countrymen. For them, and for those labouring among them, we ask our readers' prayers.

AT OUR newest station, Siao-wong-miao, the past year has been one of trial. The first convert in that place was a young man named Seng Le-ping, a mat-seller. For a while he did well, and was very earnest in his efforts to spread the Gospel, though at times peculiar; but about the beginning of the year he became insane. As there are no lunatic asylums in China, he was allowed to be at large, but he did little harm beyond giving some trouble by entering people's houses and begging a meal, or coming to Fung-hwa and trying to get into our house while we were staying at Ning-po.

On the 21st of February he went to a large temple, from which the village, Siao-wong-miao, derives its name, and commenced an onslaught on some of the idols. He then told the people in the temple that he would return the following day and complete the work he had begun.

On the next day he returned to the temple armed with a bludgeon, and casting off his jacket, again commenced destroying the idols. The chief god was made of wood, he smashed off some of its fingers and ornaments, and, overturning it, left the poor god lying in a very undignified position. He then begun the work of destruction upon some of the clay idols, doing considerable damage, although four men were endeavouring to restrain him. A crowd soon collected, and he was secured and his hands bound. Soon the tidings spread through the villages, and an immense crowd collected, but he, surrounded by an angry mob, stood unmoved and addressed them thus: "You all know me, and you are well aware that I would scorn to harm any one, even the smallest child. But I feel it my duty to smash up that clay (referring to the idols) to show you how helpless these gods are in which you put your trust." When they threatened him, he replied that he was not afraid to die, nay, he was quite willing to lay down his life for their good, and his reason for beating those lumps of clay was to show them the nature of the gods for which they wasted their time and spent large sums of money.

OBVERSE. *REVERSE.*

FAC-SIMILE OF ANCIENT CASH, COINED DURING HAN DYNASTY, ABOUT A.D. 9.

His only relatives, an elder brother and an uncle, were called, and the trustees of the temple demanded of them six hundred thousand cash (about £100), to repair and reconsecrate the idols. (Ten or twenty thousand cash would have been sufficient to repair all the damage.) The temple is very wealthy, and *every ten or fifteen years* about twenty thousand dollars are spent upon a great idolatrous festival. The brother and uncle, being both poor men, were frightened at this exorbitant demand; but after a good deal of discussion it was proposed to set Seng Le-ping at liberty, if a security could be found for his future conduct. He (Seng Le-ping) told them not to trouble about security for him, for if they did set him at liberty, he would bring several bundles of firewood, set fire to the temple and burn it down. This threat frightened his relatives still more, and they thought that if they were not able to meet the exorbitant demand for the damage already done to the idols, still less could they rebuild the large temple should he carry any of his threats into execution. So they came to the conclusion that to prevent further trouble they had better put an end to his existence.

On the following day he was taken by his brother and uncle to a large stream which flows past the village, and in the presence of a large crowd he was thrown into the water with his hands bound behind his back. Being a good swimmer he kept afloat, and began to expostulate with them for treating him so, since he had harmed no one, but had merely broken up some pieces of clay. Hereupon his brother took an oar and pushed him under the water, and held him there until he was no more; then the brother was seized with remorse, and was with difficulty restrained from drowning himself beside the corpse of his murdered brother. Thus died Seng Le-ping, a poor imbecile man, and yet in some respects wiser than his murderers; with his latest breath showing the folly of idolatry. As he was bereft of reason, he could not be held responsible for his actions, yet he was treated without mercy. His insanity and subsequent conduct were attributed to his becoming a Christian, so some of the village elders called upon the landlord of our chapel, and told him that he must turn us out or they would pull down the place. They also forbade our preacher from preaching any more in their village, and told the members that they must renounce Christianity or have their names erased from the clan register and lose all their civil rights, and that in future any one becoming a Christian should be expelled from the clan.

We were absent at our T'ien-t'ai station when the beforementioned occurrence took place, and on reaching Ning-hai on our way back, I found a letter awaiting me, giving the circumstances in detail. It was written by the native preacher, Zi Ching-djün. On my return to Fung-hwa I called on the district magistrate and showed him the letter I had received, containing a full account of the man's insanity, subsequent conduct and death; I moreover told him of the persecution of our landlord and members. He replied, that since the man was insane, he could not be held responsible for his actions, and that it was very wrong of the people to take the law into their own hands and put him to death. He promised to investigate the matter regarding the persecution of the landlord and members, and issue proclamations to prevent trouble in future. On the following day he went to the village, called the village elders, and gave them a severe reprimand for annoying our landlord and members, and threatened with punishment any who, in future, should trouble them or endeavour to deprive them of their civil rights. With regard to the murdered man, since the Chinese law allows parents great power, or in the event of their decease, the nearest surviving relatives, the only ones entitled to prosecute in such a case were those who had put him to death, so the matter was passed over.

The district magistrate also issued several proclamations in which he states the rights of Christians, and threatened with punishment any one interfering with them. Since then all has gone on quietly.

We hope that the tragic fate of the poor lunatic, and the undignified spectacle of their far-famed idol, may lead many to think of poor Seng Le-ping's testimony against idolatry, and cause them to turn from it to the one living and true God.

Poetry.

TO —— ON LEAVING FOR MISSION WORK IN CHINA.

ALONE, yet not alone!
Jesus, thy Lord, is near,
And thou art still His own—
Be steadfast, know no fear!

Look not upon the waves—
The foaming, surging tide;
Clasp the strong hand that saves,
'Tis ever at thy side.

Thy Father, Brother, Friend,
Christ will be all to thee;
He "loveth to the end,"—
He calls thee, follow Him.

Whithersoe'er He lead,
Far over land and sea,
Follow, for thou must plead
His name, who died for thee.

Follow! though all seem dark,
Bright shall the morning be;
Safely He'll guide thy bark
Home to the crystal sea!

Care not, though storms are loud,
Thou yet shall see His face,
Where streams of the City of God
Make glad the holy place.

And if at times thy heart
Yearns for loved friends afar,
Nor time nor space shall part
Thee from them on that shore.

Soon shall His coming feet
Be heard on the distant hills,
And thou and thine shall meet
Where His presence heaven fills.

'Tis but a little while;—
When hours of toil are o'er,
Thou shalt rest beneath His smile,
In peace for evermore.

From China in that day,
If thou some jewels bring
To adorn in bright array
The crown of the Victor King,

And if He speaks the word—
"Soldier of God, well done,
Receive thy glad award,
The victory thou hast won,"

Oh! how shalt thou rejoice
O'er pain and peril past!
Hearing the welcome voice
Thou hast longed to hear, at last.

Till then the Comforter
Shall cheer thee on thy way,
And to the lonely traveller
Be light, and joy, and stay.

Remember, too, that prayer
Is being "made for thee."
He answers; He will care;
And thou shall strengthened be.

Then courage, dearest son!
Look upward, onward still.
After the race is run
His joy thy heart shall fill.

Go, in His holy name—
To the "dark millions" go,
His power thou there shalt claim,
His loving-kindness know.

For the Young.

A LETTER FROM SHAN-SI.

(*The following letter was sent by A. J. Parrott, of Tseh-chau Fu, Shan-si province, to the scholars of the Sunday-school in Manchester in which he formerly taught.*)

MOST of you will recollect that about a year ago I told you God had called me to go to China and tell the poor people there about the Lord Jesus coming into the world to save sinners. Well, He has brought me here, but oh! it is such a long way. It took us six weeks to get to the borders of China, although we travelled 250 miles a day; and now God has brought me a thousand miles, west and north, right into the middle of this great country. I wish I could tell you all the wonderful things I have seen lately; you would say at once, Oh, how wonderful are God's works! I am sure all of you would pity the poor little boys and girls of this great country if you could but see all that I have seen. They have no homes like most of you have, but live in houses built with mud and reeds; they live on rice, and wheat, and bread, and such things as many of you dislike, and do not get meat and nice cakes as you do; so whenever you hear

boy or girl complaining of what they get to eat, just remind them of the poor children in China.

But I must not forget to thank you for the money you sent to Mr. Hudson Taylor, in London, for the poor sufferers from famine in this land. I was at a city last Sunday where half the people had died of starvation and sickness and many more had gone away, so the place was nearly deserted; and a lot of the houses had been pulled down in order to sell the materials (wood and tiles) to buy bread. A man from the mayor's house told us a great deal about the poor people who had perished, and he took us into a large courtyard full of boys, girls, and women, who were all waiting to receive a basin of boiled seeds, the only food they can get, and which has to last them a whole day. A thousand people are fed in this way every day, so you see what a great blessing your money has been in helping to feed these hungry people.

As I walk along the road day after day, for there are no railways here, I see lots of bones lying about, where men and children have laid down to die because they could not walk any further, and had no money and nothing to eat. The other day when Mr. Clarke, the missionary who is conducting me to my station, was preaching to some people where we stopped to rest, we saw a poor little boy, about the size of Bobby Dalzell (who used to be in my class), and he was almost naked. His father, mother, and all his brothers and sisters had died, and he had wandered down to this village. When the people see him, they throw him a bit of bread whenever they can spare it, and allow him to sleep in their houses. I wish you could have seen him when Mr. Clarke said he had some money for him to buy bread, the poor little fellow fell on his knees and began to knock his little head against the sandy road, to show us how thankful he was; and oh! how his eyes did brighten, and he well thought that he had cause to be glad.

Boys, never waste a morsel of bread, nor eat more than you want when your kind teachers give you a good Christmas dinner, or a tea-meeting, etc., but always remember the poor heathen here, who have nothing to eat. Well, now, I can imagine you are wondering what you can do to help. I'll tell you—and it is no small thing. All of you that love Jesus and pray to Him, make up your minds to ask Him every morning, as soon as you rise, to give these poor children their daily bread, and send missionaries to them, to tell of His love, and about a heaven which He has gone to prepare for all those who love and obey Him.

My boys promised to pray for me every day—I hope that they will never forget to do so. Sometimes in the middle of the day I get great blessings from God, and I think to myself, that is because there is somebody praying for me at home.

I am writing this letter at an inn, where we are resting to-day. A Chinese inn is very different from an inn in England. No beer or wine is sold, nor do people get drunk as in Manchester. It is nearly dark, and I can scarcely see, because there is a great number of men and boys around the door and at the window. The windows have no glass in them, but sheets of white paper, and the people have rent off all the paper, as they generally do, and stop here all day long gazing at the missionaries, and wondering why their hair is not black, and their eyes brown like their own. We keep telling them to go away, but they refuse. Sometimes they come in and ask me what my honourable name is? and how old am I? and where I came from?—and they cannot understand why I do not write like themselves.

Well, now I must leave off writing. If any of you would like to write to me, you can do so; give it to your teacher, and he will send it to me, or to Mr. Hudson Taylor, in London. I shall be very glad to hear from any of you.

When I return to England, if God will let me, I will come to Manchester to see and tell you such a great deal of what I have seen and heard. But if I do not come back, do not forget, I shall look out for you on that great day of the Lord, which is not far distant, when we shall all be changed in the twinkling of an eye, and then live for ever, and have a resurrection body, just as Jesus had after He rose from the dead.

Words of Cheer.

MANY of our friends know, but some may not be aware, that nearly all the money given to sustain the work of the China Inland Mission is sent through the post direct to the office of the Mission by the donors.

Again and again we are gladdened by the kind words of sympathy and encouragement, and the assurances of prayer for the blessing of God upon the work, which so frequently accompany the gifts. We give the following extracts from letters recently received:—

"Please to receive the enclosed P.O.O. for £1, 5s. as a donation for the China Inland Mission—from myself £1 1s. and a shilling from each of my little girls, Nellie, Katie, Gracie, and Lizzie, with earnest prayer that the blessing of God our Father may go with it, and that it may help some out of darkness into light and life eternal. Wishing every effort of the Mission success."

"I cannot help thinking some of the dear labourers in China need help; I have such happiness in sending £100 for them." (This donor adds a further sum of £20, to be used for a special purpose.)

"Please accept a few stamps, and may God bless China and all your efforts to spread the Gospel to the uttermost parts of the earth."

"I have pleasure in sending you P.O.O. for £1 for the support of the missionaries in China. Praying that God will abundantly bless all the missionaries, and use them for His glory in the conversion of many souls."

Another donor, in sending his cheque for £4, says:—"May this and all other missions to the heathens be largely increased in means and in ministry, notwithstanding the hardness of the times. It seems as if God will try us and sift us, and we know 'tis for our good. May it be blessed to His glory."

Another, in sending a P.O.O. for 5s., writes:—"I wish it was much more; but," she adds, "I have to work for my living. Out of love to Jesus I have worked extra to earn this for China. Wishing you and all the Lord's people great success in your labours, for His name's sake."

LETTERS from China bring the welcome tidings of the improved health of some of our brethren and sisters who have been seriously unwell, but we regret to learn that several of them, and among them Mr. Hudson Taylor, are still far from well. We ask special prayer for their restoration, and that all engaged in the work in China may be preserved in health. The summer has been the hottest known for many years, and has therefore proved more than usually trying.

China's Millions.

A CHINESE TEACHER.

Shan-si Province.

IN THE numbers of China's Millions for May and June, 1878, we gave a sketch of the work of Messrs. Turner and James in Shan-si, in 1876-77, and of the famine, as they witnessed it, up to the end of the latter year. They reached Wu-chang on January 22nd, 1878.

The present sketch, extracted from a letter written by Mr. J. J. Turner, takes up the account from that date, and gives a bird's-eye view of the work of 1878, which, from the exigencies of the case, was principally one of relief to bodily necessities of the starving. We hope, however, that it may be followed by much and successful spiritual teaching, and that many a prepared heart may be found ready to open to the Gospel.

Towards the end of 1877, Mr. James and I were obliged to make preparations for leaving Shan-si. We were much disappointed at having to do so, as we had hoped not to leave together again, so that Shan-si might no more be without a resident Protestant missionary; but there was no alternative, so with many prayers that God would send more labourers into the field, we left T'ai-yüen Fu towards the end of Nov., and travelled through the famine-stricken districts in the south of Shan-si, across the province of Ho-nan and part of Hu-peh, to Hankow.

On our arrival at Wu-chang we learned, with joy, that the news of the famine in the north was attracting general attention both in China and abroad. The Rev. A. Foster, of the London Missionary Society, had gone to England to plead for the sufferers, and the Rev. D. Hill, of Hankow, was thinking of going to Shan-si to engage in relief work.

Among other letters received at that time, was one in a strange handwriting, dated T'ai-yuen Fu, December, 1877, and addressed Messrs. Siu and Teh [the Chinese names of Messrs. James and Turner]. It was from the Rev. T. Richard, of the Baptist Mission. He had arrived at T'ai-yuen Fu, with money for distribution, two days only after we had left. He heard of our stay in the city, and though our English names were unknown to him, he guessed we were members of the China Inland Mission. He stated his object for going to Shan-si, and that he thought of settling in

T'ai-yuen Fu for missionary work after he had finished distributing relief. The letter closed with an earnest wish that we should all soon meet in T'ai-yuen Fu, and engage together in the great work of evangelising the province. Thus, at the time when we were leaving SHAN-SI, God was answering our prayers by sending another to take our place; and while we were mourning over the destitute condition of the province, an interest was being created for the welfare of its people, which was soon to show itself in a most practical form, and to pave the way for a truly noble missionary work among them in time to come.

Mr. Richard's letter was most welcome to me, for Mr. James was too unwell to think of returning to SHAN-SI, and I was much in doubt as to the wisdom of going back to work there alone. That difficulty was now removed, and I hastily decided to start for SHAN-SI again in a day or two, taking the nearest route overland from Hankow; but on considering the matter more calmly, I found there were good reasons against such a plan. The country through which I should have to pass was in an increasingly desperate state, and friends did not think it advisable for me to venture there alone. Besides, the journey would take about six weeks; on the other hand, by waiting for the steamers to Tien-tsin, I could reach T'ai-yüen Fu almost as soon. The first steamer was expected to leave Shanghai before the end of February; Mr. Hill would then be ready, and in the meanwhile I could help to stir up an interest, by giving the information, so much needed, about the distress in SHAN-SI, so I decided to stay.

On arriving at T'ai-yüen Fu, Mr. Richard put up at one of the inns in which we had lived, and entered into correspondence with the officials, in order to know their ideas as to the best mode of distributing the money; and early in the year 1878 he took a journey to the south as far as P'ing-yang Fu, and became better acquainted with the real state of the districts in which the famine was the worst. After his return the governor proposed his distributing relief in some of the villages in the Yang-k'üh Hien, giving 500 cash to each person, and appointed a *wei-yüen* or official to assist in the work. This was the best arrangement that could be made; and as the governor was himself partially relieving the same villages, 500 cash was not a bad relief.

About the middle of February I met Mr. Hill in Shanghai, but the steamers were late and we did not leave till the 9th of March. Meanwhile contributions to the relief fund were coming in very steadily.

It was about this time that the Rev. A. Whiting visited Shanghai to attend the annual conference of the American Presbyterian Mission, and hearing that helpers were needed for the relief work in SHAN-SI he volunteered to accompany us to T'ai-yüen Fu.

We had a pleasant trip to Tien-tsin, and after a few days delay there, started for T'ai-yüen Fu with 15,000 taels in sycee (*i.e.*, lump silver). We arrived at the city on the 2nd of April, and on the following day had an interview with the Fu-tai (at his own request). We proposed to go at once to P'ing-yang Fu, the scene of the greatest suffering, but he objected, in a polite way, of course, yet very decidedly, and suggested that we should go to Sü-keo Hien. We agreed to this, and in a few days we separated; Mr. Hill and I going to Sü-keo, leaving Messrs. Whiting and Richard to carry on the work in the Yang-k'üh Hien. A wei-yüen was also appointed to accompany us, called Siu Ta-lao-ye, a very nice old man, a "Kü-ren," or M. A., and a profound scholar. His conversation gave Mr. Hill much pleasure; it was too learned for me. He had been a district magistrate—has since gone to take that office in the south of the province. Arrived at our destination, we found some rooms prepared for us in an inn, but at last, owing to the crowds of beggars, we were unable to go on with our work, and so rented a small house.

We had not been long at our work when we heard that Mr. Whiting was seriously ill, and a few days after we received news of his death. He was carried off by fever before he had been in the city more than a month. We went to T'ai-yüen Fu; and outside the east gate of this city his remains were deposited in one of the mortuaries to await burial, then we returned to our work.

When we had finished there, we received permission to go to P'ing-yang Fu. Another officer was appointed to help us, and we arrived in P'ing-yang before the end of May.

The officials at P'ing-yang treated us very well. A part of a large temple in the city was prepared for our use. The prefect, magistrate, etc., promptly returned our visits, and entered heartily into plans for the work. Though we did not abide by the plans they proposed, yet they left us entirely free, and seemed really grateful for the help we rendered in saving their starving people. We had several opportunities for seeing the prefect, and often had occasions for meeting the district magistrate. They always treated us with the greatest respect; indeed, we often felt that the latter regarded us almost as friends, for he seemed to throw aside that distant official mannerism which generally makes visits to men of rank in China so unpleasant.

Towards the end of July I left Mr. Hill in P'ing-yang, and returned to the capital with the officer who had helped me. Mr. Richard was still hard at work. He had relieved some of the villages a second time, besides taking down the names of several hundred orphans and aged people, to whom relief was distributed monthly. There was still a number of villages to be relieved, so I set to work again to help him.

During the summer Tseh-chau Fu was visited by an American missionary, Mr. McIlvaine, who distributed 3,000 taels there; but I do not know much about his work.

When Mr. Richard came over to T'ai-yüen Fu, he left a mission station and rather an extensive work in Tsing-chau Fu (SHAN-TUNG), under the care of Mr. Jones. Towards the end of August, affairs there required his presence, and I undertook to carry on the relief work here during his absence.

When he left there were only a few villages to be relieved, and the monthly distribution to the orphans to be attended to; and before he had been away a fortnight I was struck down by a serious and almost fatal sickness. Mr. Hill hastened to my assistance, and through his kind care and constant watching I was raised up. The restoration was very slow, and it was many weeks before I could leave the house; meanwhile the work was carried on by the native helpers.

On the 23rd of October, Mrs. Taylor, the Misses Crickmay and Horne, and Mr. Baller arrived and took up their abode in the commodious house Mr. Richard had rented. We then set about to find suitable premises for Mr. and Mrs. James who were expected to follow in about a week. They arrived in November, and after two days, settled down in their new home, which is in a quiet part of the city, not far from the east gate. Mr. and Mrs. Richard arrived soon after, and Mr. Hill returned to P'ing-yang Fu.

Suitable premises were obtained for the ladies, and they moved into them. There was no difficulty in renting premises, as the people seemed anxious to deal with us. Since then the work has been steadily progressing. A number of girls have been received by the ladies, and Mr. Richard has received some destitute boys, and formed them into a school. More will be received no doubt, for there are almost daily applications at both places. The monthly distribution of 1,000 cash to the outside orphans is still continued.

Just before Christmas two members of the Society for Propagating the Gospel, Messrs. Capel and Scott, of Che-fu, joined Mr. Hill in P'ing-yang Fu. They brought with them 3,000 taels for distribution.*

Towards the end of the year we bought a piece of land outside the east gate for a burial-ground, and laid Mr. Whiting's remains in their last resting-place. Since then the native relief committee has purchased the land and given it to us, as a mark of respect to Mr. Whiting, who died in the work of ministering to their people.

Thus the work has grown during the year. There is much to encourage us, but we must not forget that we are here under extraordinary circumstances. The real state of feeling towards us as missionaries cannot be known till after the relief work is over. I do not expect any great change in the feeling of the people, and we intend to continue the "outside" orphan relief work for a few months, as well as to receive as many more at each orphanage as we can accommodate. The relief work will most likely end before the beginning of summer. Afterwards I should like to have a companion to travel about with me for there are many cities in SHAN-SI that have not been visited yet. I should like to say something of the spiritual aspect of the work, but the hands of my watch point to nearly three o'clock (a.m.). We believe that God will bless us here. Only God could have so opened up this province, and we do not believe He has done it without purposes of mercy.

* They returned to Che-fu in May 1879.

Disquouragements.

FUNG-HWA AND ITS SIX OUT-STATIONS.

By Mr. James Williamson.

WE HAVE often to ask our readers to help us by their prayers, without which our far-off and isolated labourers would be weak indeed. In the CHEH-KIANG province as a whole a larger measure of success has perhaps been granted than in any previous year. Some districts, however, have not shared in the blessing, and much sympathy and prayer are needed by the tried labourers. We trust the following account will lead to much prayer for Mr. and Mrs. Williamson, and for all the out-stations connected with them, and that they may soon have to report revival and encouragement from every part of the work.

THE past year has been one of much trial and disappointment. We have had much sickness and many losses; for while seven members have been added to the Church, we have lost nine (four by death and five by exclusion), and have eleven still under discipline; the majority of these, however, we hope to be able to restore to fellowship. We have effected some changes in our arrangements, and are contemplating others, which we trust may be helpful to the work; and notwithstanding the trials and disappointments we have had, we still trust in the Lord and take courage.

FUNG-HWA.

About the beginning of August, 1878, Mrs. Væn, the wife of the native pastor, owing to exposure to the sun whilst visiting the outskirts of the city, was taken dangerously ill, and for about three months her recovery seemed doubtful. But the Lord heard prayer on her behalf, and raised her up, and she has been able to resume her work as Bible-woman, and visit from house to house in the city and suburbs.

Early in December I was obliged to go to Ning-po myself, taking Mrs. Williamson, to obtain medical advice. We could not return to Fung-hwa till the middle of March, 1879; since that time my dear wife has continued to improve, and though not likely to regain her former strength, we trust she may be spared. These months of illness, first in the family of the native pastor, and then in my own, have seriously interfered with the work of the year.

On the 22nd of December, 1878, four females were baptized at this place. One of them was an old woman, aged 75, who had heard the Gospel and been interested about ten years ago; but owing to the opposition on the part of some of her relatives, she had drawn back. And now, after ten years, the seed (which to all appearance had fallen by the wayside) has sprung up and borne fruit; for not only has she come herself, but has been the means of bringing her daughter-in-law, aged 54, who was baptized at the same time. May this encourage us to obey the injunction, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

HO-ZI ('O-Z),

Our oldest station, is situated about twenty miles to the east of Fung-hwa. For a considerable time it has been in a non-progressive state, few have been added, whilst there has been a larger proportion of deaths than at any of the other stations. The only son of the old native preacher who died last autumn, had previously fallen back, and having become addicted to gambling was a great grief to his father and a hindrance to the work. It is to be hoped that before his death he was led to see his sin and repent, though our evidence is not very clear upon that point. The old evangelist, Kyaô-yiao, has been enjoying much better health of late, and is still as zealous as ever. His only daughter, a widow, was married to one of our members at Ning-hai last autumn.

NING-HAI.

For a considerable time the work here too has been stationary, caused in part by the awkward position of our chapel, which is now so completely blocked in by new buildings as to expose all who wish to attend the meetings to annoyance and insult. During the past year we have had no addition to the number of Christians, but have been compelled to exclude one, and suspend four from communion: we have also lost one by death.

We have now a more efficient native helper, having secured the services of U Djün-yiao, a young man who was trained in the mission-school at Hang-chau, and has had some experience in connection with our work at T'ai-chau. We have also received as a student Shih Siao-tseng, the youngest son of Shih Sï-meo, the Bible-woman; he was a painter by trade. With a little training, we hope he may prove useful; for the present he receives two dollars per month for his necessary expenses, which is much less than he could earn at his own trade.

As to mission premises, we have recently secured part of a compound, in a good situation near the south gate, and we hope to be able to get the remaining rooms in the same compound connected with them. Should we succeed, we shall have ample accommodation for our present requirements, and room for extension if necessary. We are not without hope that these changes may lead to more success in the work. There are two inquirers, and I trust that, on the whole, matters are beginning to improve.

SI-TIEN

is a village midway between Ning-hai and Fung-hwa. The past year has been one of no progress, we have had one or two inquirers, but they have disappointed us. Two elderly women have also gone back, and it has since been ascertained that they had joined us in the hope of gaining some pecuniary advantage.

During the autumn of last year the whole neighbourhood was in a very unsettled state. Two custom-houses were burnt down by the people, and it was feared a general insurrection would take place in that district. A large number of soldiers were encamped in the village and neighbourhood, and one of the obnoxious custom-houses was rebuilt: a general attack would have been made upon the village, but the presence of the large number of soldiers kept the populace in awe. In a short time matters

became quiet, and still remain so, and the troops have been gradually withdrawn. The unsettled state of the country may, to a certain extent, have hindered us at this station. We have cause for thankfulness, however, that with a large number of soldiers in the village (and generally they are the most rude and lawless of any class), we had no trouble; most of them were quite friendly, and not a few of them heard something of the Gospel during their stay.

T'IEN-T'AI

Is a city distant about ninety miles south-west from Fung-hwa, and fifty miles west from Ning-hai. Here, lately, we have met with more encouragement than at any of our out-stations. Some time ago, the building we used for a chapel being found too small, and situated in too busy a locality for quiet meetings, the Christians rented a larger place for themselves in the immediate neighbourhood, and meet there for worship; the old room being very suitable for evangelistic work, is still retained for that purpose. In November, 1878, three women were baptized, and during a recent visit, I examined three candidates for baptism; there are besides several inquirers. During the year one man has been suspended for opium-smoking; whilst Mrs. Wông, one of the female members, after a year of consistent testimony for Christ, has been called to join the Church of the first-born above; she was the first to enter the better land from T'ien-t'ai.

Mrs. Wông from her youth up had been a devoted worshipper of idols, and for thirty years had religiously abstained from animal food. She had learned to chant some of the Buddhist classics, and in that occupation she had spent much time, hoping to acquire merit thereby, and attain to a higher degree of happiness in the future existence. But when she heard the Gospel she felt that *it* was the only thing that could satisfy her soul's craving; so she heard the Word gladly, gave up trusting in vegetarianism and chanting of prayers to Buddha. In the beginning of the year 1878 she was baptized, and continued to grow in grace, and was zealous for the spread of the glad tidings among her neighbours, until the autumn, when she was taken ill. As there did not seem much hope of her recovery, she was removed to her native village, Bing-deo-dön, about twelve miles west from the city. She told some of the native Christians before she went away that she would willingly stay on earth a little longer, if it were the Lord's will, that she might bear witness for Him; but that she was ready and willing to go should He see it meet to call her away.

She passed her few remaining days on earth in a heathen village, surrounded by ignorant idolaters. After they supposed she was dead, she revived a little, sat up, and said, "There are many people calling me, and I am going to be with Jesus." Her heathen friends and neighbours could not comprehend her meaning, but supposed that many demons had come to drag her off, by order of the "red-haired men's" God, Jesus. (The Chinese suppose death to be the messenger from the infernal regions summoning hapless souls before the judges of that region, in the same way as the Ya-men runners in the material world seize and drag people before the magistrates.) In this village several have been manifesting an interest in the Gospel for some time, and the evangelist Shih Da-tseng has been visiting the place about twice a month. Could we spare a man to reside there we might hope soon to see large results.

KY'I-K'EO,

Another of our stations, is a village about twelve miles west from Fung-hwa. Since the death of the late evangelist, Fông Neng-kwe, and the removal of his family from that place, matters have continued much as they were. One man, who was formerly a gambler, has returned to his old habits, so that his last state has become worse than the first, and we have been compelled to expel him. We have

ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. II.

Christian at the Wicket-gate.

had but little to encourage us here during the past year, but we work on in hope. As Ky'i-k'eo is situated on the road between, those districts have an opportunity of hearing the Gospel by the wayside. We may by-and-by see large fruit from this casting of bread upon the waters.

SIAO-WONG-MIAO

Is our most recently-opened station. The past year has been one of trial and persecution ; one young man, named Seng Le-ping, who had become insane, was drowned for his testimony against, and partial destruction of, idols, a full account of whom has been given in another place. It is to be hoped that his testimony and fate, together with the powerlessness of the overturned idols, may cause some of the people to think, and to turn from such worthless things to the worship of the one living and true God.

In reviewing the work of the past year as a whole, we have much cause to humble ourselves under the mighty hand of God ; but we thank and praise Him for all His mercies, and trust that He may yet bless us, and cause us to rejoice in more fruit from our labours, and in the return of those who are backsliders.

The Work in Wun-chau—Chek-kiang Province.

FROM MR. GEORGE STOTT.

SINCE our return I have spent a great part of my time away from home, but cannot overtake all that has to be done. There are over thirty inquirers at P'ing-yang, many of them hopeful ; and nearly as many around Dong-ling, among the hills. The last few times I have been there from forty to seventy people have come to listen, and have sat all the time. One district has to be reached by crossing a deep ravine, over a water-torrent, on a narrow plank. When the assistant crossed there his head grew dizzy and he nearly fell ; yet an elderly woman walks 30 *li* from the hills every month when I go to Dong-ling, and crosses that gully. She has to submit to much abuse from her husband before she gets away and also often after she returns. One of her sons and some of her neighbours, a good number of whom are interested, come along with her. Other places that I cannot reach need visiting. I try to bring here a good many of the most interesting cases, but nearly all are very poor, and could not come unless I paid their travelling expenses ; it is the only substitute I can make for visiting them in their own homes. The Sunday, Monday, and Tuesday before last, I had a very interesting time at P'ing-yang, meeting the thirty inquirers, who are all more or less instructed in the truth. Ten of them arrived here last Saturday and left again by boat on Monday night. Will you breathe a prayer to God that they may all be saved through Jesu's atoning blood ?

Last Lord's day we had a very interesting baptism here of a young widow, the daughter of a literary* mandarin. She (Mrs. Liu) and her neighbour have been truly converted to God ; she is a great comfort to Mrs. Stott, and goes out with her to visit women at their homes. For some time Mrs. Stott has been meeting a number of women in Mrs. Liu's house every Wednesday afternoon for instruction ; she has also a class for women every Lord's day, which is well attended. I have never seen such a spirit of inquiry manifested as at present, especially among the women. Last Lord's day a woman came from the country a distance of 50 *li*, to make further inquiry about the truth ; her husband and she had thrown away their idols some months ago, and knelt together and prayed to God every night and morning. They heard the truth from one of the native Christians. Her husband is to be here next Lord's day.

The girls in the school are improving fast ; Mrs. Stott spends the half of every day with them. The boys, with the exception of Mrs. Liu's son, are not so promising, but no one can tell how they will turn out.

At Loh-ts'ing there is encouragement ; a few are inquiring, and I think one man will be baptized soon. He has been here twice, for a week or two at a time, and we are much pleased with him.

At Chu-chau two men have given evidence of conversion ; one of them has been here for some time with Liang-gwe, who will return to his home with him as soon as the river has fallen somewhat, for we have had very continuous rain, and the river is consequently swollen. They are going also to King-nying Hien to look up some inquirers.

The present names and locations of the native helpers are as follows :—

Wun-chau ...	Seng Shü-nyün ...	School-teacher.
„ ...	Tsiu Dien-Ky'ing	Book-shop, etc.
P'ing-yang ...	Liang Z-nyün ...	Evangelist.
„ ...	Dzing Ih-sing ...	„
„ ...	Liang Nyüoh-dien	Chapel-keeper.
Dong-ling ...	Ng Sih-wan ...	Volunteer helper.
Loh-ts'ing ...	Yang Sih-fu ...	Evangelist.
„ ...	Kying Tsing-san	Colporteur.
Ch'u-chau ...	Tsiang Liang-gwe	Evangelist.
„ ...	Liu Lao-sï ...	Chapel-keeper.

There are—Boarders in boys' school ...	9
„ girls' „ ...	8
Converts in communion	42
Candidates	15
Hopeful inquirers	30
Baptisms from May 26th, 1878—May 26th, 1879	6
Expelled	2
Suspended	1
Deaths	0

Our new girls' school-house will cost 250 dols. more than I thought. I think we shall have to stop building for a time. After it is up our present house will be free for some one else to occupy, as we shall have two rooms upstairs and two down for ourselves in the new house, so as to be on the premises with the girls, and while separate from the boys yet near to them. Could you send us a lady missionary to help my dear wife ? As I write the rain is pouring down, but she is out visiting among the women although she was hard at work from morning till midday. I have prayed for ten years for a medical missionary for Wun-chau, I do not know if I shall live to see one, but I

* There are three classes of mandarins in China, civil, military, and literary. The last-named control the literary examinations and the scholars.

have not lost hope yet. You may think me covetous for Wun-chau, but I am sure you would give me all I ask, and more too, if you could. Hitherto my requests have been moderate, but if anything great is to be done, great requests must be made, and held on to. I feel time is fast fleeting away, and now or never may be the time to

"Tell it out among the heathen that the Lord is King."

Mr. Sambrook's luggage has reached here by steamer, and we are expecting him soon. I do pray God he may be one whose heart is in the work. There is abundance of work here all ready to hand, and no one to do it.

Since beginning to write, I have heard encouraging tidings of the Lord's dealings with one of the native Christians, but I must forbear to lengthen this letter.

FROM THE DIARY OF MR. SAMBROOK.

SATURDAY, *June 21st.*—A candidate for baptism was examined and accepted by the Church to-night.

Sunday, 22nd.—The man who was accepted last night was baptised this morning. He is the first-fruit of the work at Loh-ts'ing.

The members from the out-stations met with us to-day around the Master's table.

Wednesday, 25th.—Mr. Stott and I left Wun-chau for Loh-ts'ing, and arrived there at midnight. The mosquitoes gave us some trouble in the boat, so we went to an inn, and enjoyed a few hours' sweet sleep.

Thursday, 26th.—Mr. Stott transacted his business satisfactorily. Crowds of natives turned out to satisfy their curiosity, and they all were very civil to us. Then we started for home.

Saturday, 28th.—Mr. Stott left us to-day for Dong-ling, where he hopes to baptise some candidates, and unite with the Christians at the Lord's Supper.

Sunday, 29th.—I attended to-day's services at Wun-chau, and Mr. Stott at Dong-ling baptised three women and one man.

Saturday, July 5th.—I started with Brother Jackson for P'ing-yang Hien, where there were several inquirers.

Monday, 7th.—We started for home. The inquirers did not appear very earnest.

Sunday, 13th.—I attended the usual services of the Lord's Day at Wun-chau. Two women applied for baptism.

From Chung-k'ing to Ts'in-chau.

FROM MR. GEORGE KING.

THE following paragraphs extracted from a letter from Mr. George King, written after a journey from Chung-k'ing Fu, the commercial capital of the SI-CH'UEN province, to Ts'in-chau Fu, the most southern prefecture of the KAN-SUH province, are not without interest, and give some idea of the route. As will be seen, at one point the route traverses the boundary of the SHEN-SI province. The wild grandeur of the scenery of some parts of the route, and the peaceful beauty of others would not be easy adequately to describe. When will they speak to the hearts of the poor people who inhabit these regions of the wisdom, power, and love of the great Creator of all, who so wondrously "emptied Himself," and died to save the lost! Alas! they need an interpreter to tell of Him, and lead the poor lost ones to His feet.

SETTING out from Chung-k'ing, and proceeding northward towards Pao-ning Fu, we find the road for the most part paved, and the hills ascended by steps, which are easier walking than the beds of mountain streams. The inns are as good as usual; but any sanitary inspector would be horrified at the pits of filth they each possess. Not only is the road paved, but some excellent masonry is seen in the large bridges on the way, and on the stone balustrades which guard the unprotected side of the road on some of the steep declivitous hills near Chung-k'ing.

SALT WORKS.

On the north side of Pao-ning Fu we saw some salt-works. The wells from which the salt water is drawn are very small and very deep. The largest will only admit of a bucket as large as a breakfast cup; the smaller and more usual kind will not allow even of that, and a long bamboo is used to lift the salt water. The upper end of the bamboo is made fast to a long rope coiled round a skeleton wheel, the spokes of which serve as handles and treadles for the man who sits behind and works it. The wheel is in some cases worked only by the action of the feet. The bamboo being lowered into the well till it is filled with the salt water, is drawn up; and when its upper end comes to the surface, the rope is unloosed and the bamboo lifted up by hand. It passes through a loop above, against which the workman rests it while he lifts the lower end into his bucket, and by the opening of some valve the salt water is let out. The bamboo of salt water that I saw seemed to contain very little; but I hear some hold much more than others. This water is carried away to the works, where it is thrown into a large pit or pool of this same water, all looking very dirty. Thence it runs slowly into another pit at a lower level than the first, and undergoes some process of filtration on the way, the water in the second pit being fairly clean. This water is dipped out by a good-sized ladle into the large iron pans arranged in a row at the side, some fifteen in number; here the water is boiled over great fires, the largest fire being under the first pan while under the last there is scarcely any fire at all, the salt merely being left to crystallize. The salt is beautifully white but the crystals are large.

The Viceroy was at Pao-ning Fu when we were there, having lately come from Ch'en-tu. He left the morning after our arrival to go southwards to Shun-k'ing Fu; and the people had prepared the way, and "made the path straight" for the great man, reminding one of the office of John the Baptist.

From Pao-ning Fu to Kwang-yuen, the last city in SI-CH'UEN, one crosses a very high range of mountains. I am told that they are called the "Tsing-ling Mountains." When one is high up on the range the road is not bad, but there are two immense ascents and descents which prove indeed bad walking. The last day, moreover, we had drizzling rain, and to descend steep hills by steps covered with slippery mud was a difficult matter. The view from the summit at either extremity of the range is extensive: I enjoyed the view from the Kwang-yuen side. The fog lay thick in the valley when we ascended from Pao-ning, and we could see nothing but the peaks of the lower hills, which seemed like islands in a sea of driven snow.

COLLIERIES.

At Kwang-yuen we engaged horses for the day's journey, and my old horse, though usually not very nimble, was so attracted by one in front, that he trotted and galloped in fine style. At the place where we breakfasted there were several collieries. I had a look at one, but could not get inside to see the working as I wished, for we had little time, and a small stream of water was running out of the passage. The working apparatus enters the seam horizontally, the mouth of the pit being in the hill-side, and the coal mined is brought up on small sledges, made of a large open basket resting on two wooden runners like the rockers of a cradle. It is thrown up in heaps at the mouth, and thence taken to the river on a primitive kind of tram-barrow. The tramway is simply the ruts in which the tram-barrows have run for many long years; and the hills being steep, the barrow runs easily down the road, needing only some one to guide it. It has two long handles held by a man behind who keeps it in the track. When at the river-side and unloaded, its two wheels are taken off and carried up separately by one man, while the body of the vehicle follows on another man's shoulders. At times the air in the working is bad; and at the mouth is a large wind-box, rather like the Chinese winnowing machine. The mouth of the box is placed inside the passage, and a strong current of fresh air is driven in.

There is abundance of iron above Kwang-yuen, and the seams of the ore are plentiful and appear at the surface.

The last part of the day's journey was by boat for a few miles up the "Little River," as the Kia-ling River is commonly called by the people. It certainly deserves a more particular name, seeing it is navigable for some 2,000 *li*, or from Peh-shui-kiang, in KAN-SUH, all the way to Chung-k'ing, where it flows into the Yang-tse-kiang. As with other rivers depending largely on the mountain snows for their water, it is very low in the later part of the summer and autumn; but a river navigable for 600 miles is not a small one. It rises terribly in the early summer.

When at Lioh-yang Hien* I could not understand why the city was in such a ruinous state—the *Ya-men* (or magistrate's office and residence) was just rebuilt, the city wall for the most part knocked down, etc. I found that just past Lioh-yang the river enters a narrow gorge in the mountains, and when the water rises rapidly it has not room to discharge itself, and overflows. It was one of the great floods that ruined Lioh-yang, and at that time boats plied over the site of the city. A great quantity of the goods sent from KAN-SUH southwards, such as tobacco, liquorice-roots, etc., go from Peh-shui-kiang (four days journey from Ts'in-chau) by boat, arriving at Chung-k'ing in a fortnight perhaps. At high water I should like to go down that way; at low water, however, travelling either up or down would be tedious work.

PAPER MAKING.

Just on the boundary of SHEN-SI I saw some paper being made. The paper was the tough, strong kind called "leather paper," used for wrapping goods in. They make it from the bark of a tree called the "*Keo*" tree. The bark is mixed with lime, and steamed over a large pan of boiling water, and then washed in the brook. After it has been well crushed under a stone hammer worked by the foot, it is steeped into pulp in a small pit. This pulp is again steeped in a larger pit to a thinner consistency, when it is ready for working. The workman stands in a pit behind the pulp, and dips a thin layer of it out on a mould made of split bamboo. This thin layer adheres to the pile of wet paper at his side, and the mould being carefully lifted off is again dipped.

The roads about this part of the route are bad, but much trouble has been spent upon them in some parts. At low water the road follows the bed of the mountain streams, but at high water that cannot be done. To meet the difficulty, a double row of holes was chiselled out of the solid rock at the side, in the upper row of which were placed stone or wooden beams running out horizontally, while strong supports ran obliquely up to those which rested in the lower row. The road was made on the upper beams, but now little of it remains.

* Lo-yang, in many maps, on the SHEN-SI side of the river, where it forms the boundary between SHEN-SI and KAN-SUH.

Chung-k'ing—Si-ch'uen Province.

FROM MR. J. RILEY.

YOU WILL be glad to know that Brother Samuel R. Clarke and myself have at last commenced work. At present we can do but little, and cannot do that little well; but we are pleased to make an attempt. We can now, to some extent, understand the people, and speak to them so as to be understood. Since Mr. Parker left us we have taken it in turns to conduct Chinese worship, and have spoken to a number of visitors. Mr. S. R. Clarke preached last Sunday morning, and I did so the previous Sunday. On both occasions there were several guests present. Mr. Wilson's colporteur has taken both the Sunday evening meetings for us, and he generally engages in prayer at the other services. We have a good many visitors, most of whom are Roman Catholics. The people in Chung-k'ing seem very quiet and friendly, and I believe there are two or three cases of conversion. Two men whom we believe to be saved have expressed a desire to be baptised, and there are a few others of whom we think that if they are not already saved, they are convinced of the truth of Christianity, and are seeking the Lord.

It is a pity there is not a lady missionary here, I hope it will not be very long before there is one. Last Saturday I had to speak to nearly twenty women who came in.

We are expecting Mr. Mollman, of the British and Foreign Bible Society, here again within a few days. He wrote from Ch'en-tu, saying that he would most likely arrive about the end of last month. I am glad to say we both continue to enjoy very good health in China, and are very comfortable.

FROM MR. SAMUEL R. CLARKE.

THROUGH the grace of God there are not lacking signs of blessing here. These are, we think, owing to Mr. Parker's earnest labour whilst with us. Mr. Burnett took one of them with him as colporteur, and is highly pleased with him, he has no doubt about his conversion. Another has asked to be baptised, and a third comes regularly for instruction to Mr. Wilson's colporteur. Both of these also we think are converted. There is yet another, who comes regularly every Sunday, and talks a good deal with the colporteur. If a suitable man were stationed here, we have no doubt but that, by the blessing of God, many might be added to the Church. I think it is a most promising place.

The examinations are just now being held, and there are about forty thousand students in the city. All is very quiet. Quite a number of students visit us every day to see the foreigners.

Our Opium Trade with China.

BY MR. S. S. MANDER.

CONSEQUENCES OF PERSISTENCE.

(Continued from page 119.)

IF America, though innocent, is thus permitted to suffer, is it conceivable that England, the guilty one, shall escape? Shall it escape the emigration of the Chinese, and the contagion of the habit I have referred to?

It is well known that soothing cordials which contain laudanum are now extensively used for children in this country; and that, under a variety of tempting names and forms, its use is on the increase. It is also well known that opium and laudanum have long been largely used by men and women in some English counties. In 1843, the amount of opium, by official returns, used in England was 47,000 lbs. In 1850, London imported 103,000 lbs., and in 1852, 250,000 lbs. The annual import now is said to be about 400,000 lbs.

Is there in all this no ground for alarm?

8. Will China always, or much longer, submit to be poisoned? She certainly will not. She is even now preparing to try again the issue of war. She is fortifying her harbours and her approaches, and furnishing them with the newest and most powerful guns. She is buying ironclads and torpedoes, casting cannon, and laying up stores of shot and shell. Her troops are being drilled by European officers, and armed with European weapons. Is England prepared to fight it out before the world, which will be made fully to understand the nature of the conflict? And, in such an event, is she quite sure of victory under circumstances so completely altered?

Certainly the world would look on with applause at our being checkmated in China, and at our prestige in India being shaken. The occasion of war will not be wanting at any time. It is ever present in the constant and determined smuggling from Hong-kong. This, which was the cause of the last war, is generally supposed to have ceased with the ratification of the Treaty of Tien-tsin in 1860; but it is going on now about as desperately as ever under the eyes of the British Consul, who makes no attempt to stop it. The extent to which this is done may be judged from the fact that in the years from 1865 to 1872, from one-fourth to one-third of the whole amount of opium brought from India to China was smuggled into the country from our colony of Hong-kong; and the Chinese Government was of course defrauded of the duty. If we fancy the Isle of Wight in possession of the United States or France, and Cowes declared a free port, from which goods were poured into this country by a swarm of bold and adventurous smugglers, we may understand the kind of exasperation such operations excite in the Chinese preventive service, and in the Government defrauded of its revenues.

9. We think much of public opinion, and we know its power. There is such a thing as an International Public Opinion and Court of Appeal. To this China will go, before it lay her case and plead her cause. And what if it be taken up? What if earnest expostulations come pouring in from France, Germany, Russia, Italy, Austria, and America? Will England brave it out if a "conference" be called to consider her "atrocities," and if "effectual guarantees" be demanded against their continuance?

That this is not so very unlikely a thing, let me show by a quotation from an article in *Fraser* of March last, written by a Chinaman. "Depend upon it, as soon as China thinks herself in a position to carry out her wishes she will at once repudiate the clause of the treaty legalising the opium traffic; and if England asks why she does so, she will answer that the moral sense of her whole nation requires it, and that justice, humanity, and righteousness demand it. If England should then declare another war against her in support of the wicked cause, she will refer the matter to the impartial judgment of the world—the United States and the great Powers of Europe—and if England should decline to abide by their decision, China will defend herself, even to the last man in her Empire, rather than submit any longer to the stipulations of the treaty, the terms of which were dictated and almost extorted after a most disastrous war; and the effect of which has been the ruin of millions of her subjects."

10. If we are determined to persevere in our opium traffic, then let us look to India! That great possession was nearly lost to us in 1857. The mutiny came upon us at the same time as the last opium war with China, and I have given the highest authority for the belief that it was even occasioned by it. If another war occur with China (and we are always on the verge of one), are we quite sure that it would not have the like accompaniment? For it is morally certain that we should again want Indian troops there. Are we doing our best to satisfy India with our rule?

The Government connection with the manufacture and sale of opium is undoubtedly greatly to its prejudice in the opinion of the people of India. Not only does it degrade us in their eyes, but they say it proves that we have no proper regard for the well-being of the different Oriental nations, and that for the sake of the opium revenue we are accessory to the injury of China and India. They know that vast numbers of them are being led habitually to imitate the drinking customs of the English, which their religions strictly forbid; and that they share very largely, as we have seen, the cruel sufferings inflicted on China by the opium traffic.

The people of India have much to bear—foreign rule, great poverty, heavy taxation, and the breaking down of old religious systems. We should most anxiously avoid whatever will shake their confidence in our character, which is a far more steadfast basis of our power than all the bayonets by which we have been ostentatiously said to maintain our tenure of India. It is not Russia we have to fear, but ourselves.

There cannot be a doubt that the English aim at governing India for India's sake; but such a possession involves responsibilities of the very greatest magnitude, and obligations of the highest order; and it can only be held safely by such a faithful discharge of these obligations as shall commend itself to our own conviction of duty, and to the moral sense of the people.

11. Before we venture on another war with China, it will be well to consider what is likely to follow. The last war lowered the Imperial Government in the eyes of its people and destroyed its independence, while it disorganised the State. Should China sustain another such defeat in a struggle for liberty, it must end in anarchy or annexation. Do we wish to annex China as we have annexed India? Of course we do not. Then do we wish to bring on it the horrors of anarchy? It is at our peril that we enter upon another war; and the only alternative

CHINESE ARTILLERYMEN.

is, to cultivate the friendship and the confidence of the Government of China by upright and considerate dealing; in a word, by giving her back her liberty.

12. And what of Christianity and its spread in China? The very idea of it is absurd! To go with the Bible in the one hand and Opium in the other! To extract ten millions sterling* per annum from China by the sale of a drug, the use of which keeps its votaries outside of the Christian Church! The very mention of it would excite ridicule and disgust but that there are plainly two Englands; and that the battle has to be fought between them—the battle of the world's salvation from sin and woe. There are nearly 150 British Protestant missionaries in China who are diligently and faithfully labouring for her moral and material good; and there are scores of thousands of opium shops which represent the powers of evil, and are as assiduously bringing about her destruction. Which shall prevail? It is Great Britain that employs them both; and it is not too much to say that it is in her power to bless or to curse China's whole population. In speaking of consequences, one may surely say—if she bless, she will be blessed; if she persevere in her resolution to keep her revenue no matter what comes of China, no one can believe it will be without tremendous injury to herself.

Before leaving this point, let China's voice be heard again speaking for herself. It has come during the present year from an association of the *literati* and elders of Canton, formed last year for the Promotion of Abstinence from Opium, and is addressed to the Anglo-Oriental Society for the Suppression of the Opium Traffic, London. Though apparently none of them are Christians, they have somewhat to say appropriate to this section of my letter.

"If," they say, "Englishmen wish to know the sentiments of China, here they are. If we are told to let things go on as they are going, then there is no remedy and no salvation for China. Oh! it makes the blood run cold; and we want in this our extremity to ask the question of High Heaven—What unknown crime or atrocity the Chinese people have committed beyond all others that they are doomed to suffer thus? From the creation of heaven and earth until now, throughout all the great continents of the world, nothing has been found to compare with opium as a tremendous and persistent means of destruction, a torture and a poison to mankind. . . . It is a pity that England is so many thousand miles away, so that you cannot see the emaciated and forlorn aspect of the smokers, or hear the wail of reproach that comes from their wives and children; and you know neither the degrading thoughts that fill their breasts, nor the outward misery that they endure. Could your countrymen but be made to hear and see and feel it all, they would one and all gnash their teeth in indignation, and long to bring it to a speedy end. . . . Suppose the case reversed, and that some other nation had a poisonous article which was injurious to Great Britain, we know well that Great Britain would not suffer it to be brought—to her own detriment. And if you would object to its being brought, you ought equally to object to its being sent to hurt others. The New Testament says—'Whatsoever you would that men should do unto you, do you even so unto them.' Is it possible that the instruction of the Saviour has never yet reached the ear of your honoured country? . . . When we, the members of this humble Association, first heard of the two Houses of Parliament discussing the suppression of the opium trade, our hearts were rejoiced. We only hoped that the thing would be done speedily, and night and day dreaded its possible delay. . . . Some tens of millions of human beings in distress are looking on tiptoe, with outstretched necks, for salvation to come from you, O just and benevolent men of England! If not for the good or honour of your country, then for mercy's sake do this good deed now, to save a people; and the rescued millions shall themselves be your great reward."

If England turn a deaf ear to such an appeal, it will not be for her good.

* The opium costs China very much more than the Indian Government gets for it.

The Chinese Opium Trade.

To the Editor of the DAILY NEWS.

SIR,—I enclose, just as I have received it, a curious revelation from a district in China unknown to Europeans until the recent famine gave it an unhappy notoriety. The Rev. David Hill, our missionary in SHAN-SI, has obtained a confession which may help your readers to understand what the Chinese themselves think of the effects of opium on their social life and their commerce, and what we ought to think of the part we take in the promotion of this traffic.—I am, sir, yours truly,

E. E. JENKINS, One of the General Secretaries of the Wesleyan Missionary Society.

Wesleyan Mission House, Bishopsgate Street Within, London, Sept. 23rd.

Conversation with my barber, June 20th, 1879, in T'ai-yuen Fu, SHAN-SI:—

Hill.—Have there not been some theatrical performances in the city the last few days?

Barber.—Yes.

H.—Were they given by the officials?

B.—No, by the old clothes stores. All branches of trade have their annual theatricals in T'ai-yuen Fu.

H.—Have you?

B.—Yes, in the 6th month.

H.—How many barbers are there in this city?

B.—Upwards of 300. In the time of Hien Fung there were 600 and more, but T'ai-yuen Fu has gone down sadly since those days. Not one branch of trade merely, but every branch alike. SHAN-SI has suffered terribly the last few years.

H.—Wars and rebellions, I suppose?

B.—No, not that; that we could have recovered from. It is opium that has ruined us. In the days of Tao Kwang and Hien Fung trade flourished and everything prospered, but now the only trade that is paying anything like in the old times is the opium traffic.

H.—Do many of the official classes smoke?

B.—By far the greater number. In fact, you may reckon that in SHAN-SI the number of opium smokers averages seven out every ten of all classes of society.

H.—But you don't smoke, do you?

B.—Ah, don't I? It costs me about 3,000 cash a month.

H.—And how long have you smoked?

B.—Above ten years.

H.—Why, you must have spent a little fortune on opium.

B.—Yes; but in Hien Fung's reign you could buy an ounce of opium for 200 cash, wheras now you have to give 800 or 1,000. And the worst of it is I can't get cured of the habit. Our anti-opium pills are no use. They all contain more or less opium. And now, if I don't take the pipe three times a day this summer weather I'm good for nothing, and can do nothing. It is simply now a hopeless case, much as I wish to get rid of it.

H.—Do any of your assistants smoke?

B.—Yes; there are five of us, and four smoke opium. The only one who does not is the young boy who helps in the shop. It is this that is bringing SHAN-SI to beggary.

All this was said without a single expression of animosity towards foreigners, but in the bitterness of the man's soul. Getting on towards fifty years of age, he felt himself to be a slave—an unwilling, wretched slave—to a habit he hated, despised, and cursed.—*D. H.*

For the Young.

HABITS AND CUSTOMS OF THE CHINESE.

By Mr. Pearse, of Gan-k'ing, the capital of the Province of Ganhwuy.

THEIR MANNER OF TAKING MEALS.

AMONG the numerous customs in China which are similar to those of the countries referred to in the Scriptures, their manner of *taking meals*, both on ordinary and festive occasions, is noteworthy.

It is a very common practice amongst the Chinese to give a feast to their friends on the occasion of a wedding or a birthday, or at the annual recurrence of the New Years' festivities. Their manner of inviting guests singularly agrees with that of the Jews and surrounding nations on similar occasions, as recorded in the Bible. For instance, in the 14th of Luke we read that "A certain man made a great supper and bade many, and sent his servant *at supper time* to say *to them that were bidden*, Come, for all things are now ready." We learn from this passage that the guests *had been previously invited* to partake of the repast, and that, *when all was prepared, a second invitation* was issued to those who had already been "bidden." Again, when Queen Esther gave a banquet to the king and Haman, precisely the same thing occurred; in the first place they received a formal invitation on the day previous, and then, when the time arrived, "came the king's chamberlains and hasted to bring Haman into the banquet that Esther had prepared," (Esther v. 8-12, vi. 14.)

In China an exactly similar course is pursued on such occasions, and possibly the very words of Scripture may be used by the servant sent to conduct the previously-invited guests to partake of the repast that has been prepared—"Come, for all things are now ready."

To invite a friend or friends to a feast and then to neglect sending a messenger to repeat the invitation when the meal was about to be served up, would be regarded as a great breach of etiquette; in fact, the probability is, your guest would regard the invitation as a mere compliment, and would not come at all. On one occasion I had invited a Chinese gentlemen to dine with me, but when all was ready, I was quite surprised to learn that a messenger must be despatched to him, and request the favour of his company. This was the first time I heard of the custom. On another occasion a mandarin of low rank invited me to dine with him on the following day. In my simplicity I told him I should be glad to do so, and as he went so far as to ask me what I was in the habit of eating, I quite thought the invitation to be made in good faith. But a native brother who was with me assured me that it was not a sufficient invitation, and that probably he did not *mean* to invite me at all; as we heard no more about it, I did not go. I suppose if I had taken him at his word and put in an appearance at dinner-time, I should not have met with a very warm reception.

To arrange the assembled guests in their proper places according to rank and position, is a matter of no small importance. This is decided by very particular rules of etiquette. A similar custom prevailed among the Jews, and gave rise to our Lord's rebuke of the Pharisee's guests, when He marked how they chose out the chief seats * saying unto them, "When thou art bidden of any man to a wedding, sit not down in the highest seat,* lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest place.* But when thou art bidden, go and sit down in the lowest place, that when he that bade thee cometh, he may say to thee, Friend, go up higher, then shalt thou have worship in the presence of them that sit at meat with thee," (Luke xiv. 7-10.) And one reason given by our Lord when exhorting His disciples to "beware of the scribes" was, that they "love the chief seats in the synagogues and the *uppermost places* at feasts."

Again, what caused Joseph's brethren to marvel at one another when invited by the prime minister of Egypt to partake with him of the noon meal was the fact that he caused them to sit "before him, *the first-born according to his birthright, and the youngest according to his youth*," thus proving a previous acquaintance with them, for which they were quite at a loss to account. It is interesting, too, to notice in connection with this subject, that the prevalence of this custom in Palestine enabled Samuel, the seer, to signify to his assembled guests that Saul was chosen of God to occupy a high position in the land, for in 1 Samuel ix. 22, we read, "And Samuel took Saul and his servant and brought them into the parlour, and *made them sit in the chiefest place* among them that were bidden, which were about thirty persons."

It has happened more than once that when I have been taking an occasional meal with some of our Chinese friends, I have, either from ignorance or design, taken a low place, and have consequently been pressed to "come up higher." The Chinese are, as a rule, far too polite to choose for themselves a high place; even when invited to take one of the seats of honour, they invariably make a great show of resistance, so that they are generally some little time in getting arranged in their places before the feast can begin; once there, however, they are at no loss to proceed.

On one occasion, when spending the Lord's day at a country inn in the south of this province (GAN-HWUY), I noticed that preparations were being made for a feast on a somewhat large scale. On inquiry, I ascertained that the chief mandarin from the city of Hwuy-chau was expected to rest at the inn where we were stopping, on his way to a neighbouring city. Everything was being prepared for his entertainment, tables and chairs were borrowed, some of the occupants were turned out of their apartments, the rooms cleaned out and hung all round with scrolls, all ready against the great man's arrival. The cook, too, had not been idle, but had sent a long distance to purchase poultry, besides providing fish and flesh in abundance, and preparing them in a variety of ways. Moreover, there were several kinds of vegetables, and sundry small fancy dishes which the Chinese are very skilful in preparing. When all was complete, various dishes were arranged on a side-table ready to be served on the shortest possible notice. But where were the guests? They had not arrived; the morning passed away, likewise the afternoon, and night drew on—still no guests. The next morning we left the village, and on arriving at Hwuy-chau we learned that the mandarin had not yet left the city, so the preparations were all in vain so far as he was concerned, but no doubt other guests would be invited to eat the good things that had been provided.

Does not this remind us of the men in the parable of the great supper, who, when invited, made excuses and would not go? In that case also others had to be sought and compelled to "come in" to partake of that which was made ready. And thus is it too often with us who are called to minister the rich provision of the Gospel. The feast is prepared, and we have been sent forth to bid starving, perishing souls to come and "eat that which is good." "Wisdom . . . hath killed her beasts; she hath mingled her wine, she hath also furnished her table; she hath sent forth her maidens; she crieth upon the high places of the city . . . Come eat of my bread, and drink of the wine which I have mingled." But alas! they will not come; they "are full," they are "rich and increased with goods and have need of nothing." The rich and the learned are proud and self-satisfied, and heed us not; they are content to feed on the husks of Confucianism and want not the Gospel; whilst the poor and the ignorant believe not that the feast is for *them*. Nevertheless we have sought to "compel them to come in," and, thank God, one and another have listened to us, have been induced to "taste of the goodness of the Lord," and have found that what has been provided is "meat indeed;" and by-and-by in God's abounding grace, we expect to see them "arrayed in fine linen, clean and white," and to be permitted to sit together with them at the "marriage supper of the Lamb." May they and we also be amongst those of whom it shall be said in that day "she hath made herself ready!"

* Alford's translation.

Wu-ch'ang—Hu-peh Province.

FROM MRS. J. S. ADAMS.

MR. ADAMS is now on a preaching trip with Mr. Nightingale, of the Wesleyan Mission here. They hope to visit all the towns on the river between this place and Gan-k'ing, and hope to sell a number of books.

We wish this to be the beginning of many such trips if we remain here.

I shall remain at home most of the time, and hope also to begin work among the women around our house. I have already visited some, and tried with my little knowledge to speak to them of Jesus, and of the precious salvation we have through His death on the cross. I hope to give as much time as possible to this work, and as the Lord has laid it much on my heart of late, I believe it to be His will that I should do it. I go to it with trembling, and always have to get up my courage in the Lord's presence before I go out; for I know little yet of the language, and when they understand what I say, they ask many questions about the new doctrine that I do not quite understand. The Lord helps me much each time, and gives me much joy, so that it is a real pleasure; and I do long to lead some of these poor dark unhappy sisters to Jesus.

Dear Mrs. Judd will be much missed by the women here, so many love her, all the Christians seem to feel very sad at their leaving. I hope it may lead them to lean upon the great Shepherd, and find, to their souls' good, that He cares for them as no under-shepherd of His flock can do.

Our service on Sunday was very enjoyable and profitable to many others beside myself. Mr. King opened the meeting by prayer and reading the 45th chapter of Isaiah. This was followed by the hymn "Sweet Hour of Prayer." Then Mr. Judd prayed, in a trembling voice, for all the dear natives. He afterwards spoke upon Isaiah xliii., and tried to lead the Christians to a knowledge of their position as sons of God, directing them to the fact that it was Christ who had saved them, who daily supplied them with grace and strength in every time of need, and He also would lead them at last as redeemed ones to His Father's throne.

It was so nice to see them sitting and looking up into his face, and drinking in every word most eagerly, and I am sure it stirred many hearts. Indeed, I was never at a meeting that I enjoyed so much—such perfect quiet, earnest listening to the Word of Life. A number of strangers were also present, and made one feel it to be a solemn time. God grant that much fruit may be seen after many days.

We all took the Lord's Supper together afterwards, and there was real joy in the thought of the Lord's promise, "Hereafter ye shall sup together with Me in My kingdom."

DEPARTURES FOR CHINA.

BEFORE these pages are in the hands of our readers two new labourers, the Rev. H. Sowerby, of Regent's Park College, and Mr. W. L. Pruen, L.R.C.P., Edin., will (D.V.) have started for China. They are to leave Marseilles on the 30th of November by the *Messageries Maritimes* Mail Steamer, *Irrawaddy*, and will be due to arrive in Shanghai, January 15th, 1880.

Valedictory services, to commend them to God for the voyage, and for their work in China, have been held, and we trust they will be followed by the prayers of all our friends. Funds for outfit and passage have been provided by our brethren themselves.

HOME PROCEEDINGS.

DURING the past two months our brother, Mr. McCarthy, has had numerous opportunities for bringing the need and claims of China before Christian friends in Scotland. At the Perth Conference, the Dundee Conference, the Glasgow Convention, the Evangelical Alliance meetings at Edinburgh, at meetings of the Glasgow foundry boys, and various other places he has spoken on behalf of China's neglected millions.

Meetings almost daily, and sometimes several in a day, prevented his acceptance of many kind invitations to speak about China elsewhere.

We trust that the interest of many has been deepened, and that in the case of others the cry of the needy millions has been heard through our brother's words.

RECENT TIDINGS.

FROM China we learn that Mr. Hudson Taylor is yet far from well, but much better than he was. Mrs. Moore, whose life was at one time almost despaired of, has been mercifully spared, and is improving. Mr. Moore still continues very weak. Other members of the Mission who have been very unwell are better. We trust that further reports may tell of continued improvement, and ask the prayers of our friends that it may be so.

Writing from T'ai-yuen, Miss Crickmay tells us of Mrs. James' happiness in the birth of a son, and also that Mrs. Richard, of the Baptist Mission there, has given birth to a daughter. Both Mrs. James and Mrs. Richard were well at the date of Miss Crickmay's letter. These ladies in the province of SHAN-SI, some twelve days' journey distant from medical advice, have a claim upon the prayerful remembrance of their sisters at home, as indeed have all our missionary sisters and brethren, located or travelling many hundred miles away from the nearest medical help.

Mr. Cameron and Mr. Pigott have started on a long journey in the north of China, which will be of some months' duration.

Letters from Bhamo, of October 3rd, tell us that our brethren, Messrs. Stevenson and Soltau, had been officially notified of the intended departure of the British Resident from Mandalay, opportunity was offered them to return by the steamer which brought the news, but they decided not to leave their post. Both were well. We ask for them, and the American missionaries in Bhamo, the prayers of our friends, as also for Messrs. Cameron and Pigott in their journey.

The following have been united in marriage:—

Mr. George King and Miss E. Snow;
Mr. George Nicoll and Miss M. A. Howland;
Mr. G. W. Clarke and Miss Rossier;
Mr. W. A. Wills and Miss Mitchell.

Mr. and Mrs. King will (D.V.) proceed to the province of KAN-SUH; Mr. and Mrs. Nicoll to the province of SI-CH'UEN, to Chung-k'ing, where for some time the great willingness of the women to come to hear about the Gospel has rendered the presence of a married missionary very desirable.

Mr. and Mrs. Clarke will proceed to Kwei-yang, the capital of the province of KWEI-CHAU, where Mr. Broumton and Mr. Landale have for some time been the only missionary residents.

In each of these provinces, KAN-SUH, SI-CH'UEN, and KWEI-CHAU, the wives of our brethren will, so far as we know, be the first English-women who have entered them. May God greatly bless them among their Chinese sisters.

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Editorial Secretary of the Church Missionary Society,

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